

Vidyodaya Series—1.

MANU-SAMHITA

CHAPTER I

WITH

KULLUKA'S COMMENTARY

EDITED WITH

NOTES AND TRANSLATIONS

BY

J. N. KAVIRATNA, B. A.

REVISED WITH AN INTRODUCTION

BY

SATYENDRANATH SEN, VIDYÁVĀGÍŚĀ, M. A.,

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विद्योदय-ग्रन्थमाला—१

संस्कृतिवेदनम् ।

ज्ञान-विज्ञानरूपा या नरस्य हृदि संस्थिता ।

श्रेयसे सशिवामिष्टां तां नमामि सदा शिवाम् ॥

“दुर्बोधं यदतीव तद्विजहति स्पष्टार्थमित्युक्तिभिः

स्पष्टार्थेष्वतिविस्तृतिं विदधति व्यर्थैः समासादिकैः ।

अस्थानेऽनुपयोगिभिश्च बहुभिर्जल्पैर्भ्रमं तन्वते

श्रोतृणामिति वस्तुविप्लवकृतः सर्वेऽपि टीकाकृतः ॥”

इति टीकाकृतां निन्दामुन्मूलयितुमादरात् ।

मन्दबुद्धिः प्रवृत्तोऽहं शरीरमपि पातयन् ॥

विशेषतश्च नव्यानां भ्रान्त-व्याख्यान-वारिधौ ।

विद्या-विद्यार्थिनौ मग्नौ समुद्धर्तुं ममोद्यमः ॥

क्व चातिगहनं शास्त्रं क्व चाल्पप्रसरो नरः ।

तथापि भवतात् सिद्धिर्महाशक्ति-प्रसादतः ॥

विद्यावागीश-सत्येन्द्रनाथसेनेन यत्नतः ।

विद्योदयाख्य-ग्रन्थानामयमाद्यो विरच्यते ॥

PREFACE.

नवग्रन्थकृतां घोरभ्रान्त-व्याख्यान-वारिधौ ।

विद्या-विद्यार्थिनौ मग्नावुद्धसुमयमुद्यमः ॥

The present edition of the Manu-Samhitā seeks to meet a long-felt want of the Sanskrit students for the B. A. Examination. Kullūka's commentary is also a prescribed text, but the extant editions have failed to do justice to the subject chiefly because they do not seem to have collated the readings. In preparing this edition, I have collated not less than 10 versions to determine the correct readings of the text as well as of the commentary, a marked improvement in which respect will be noticed in many places.

A list of the collated versions with abbreviations of their names, and a very short description of each will be found at the end of this preface. In determining the correct reading of Kullūka I have not always been guided by the majority, but have often followed what appeared to me to be the rational course. In this matter I have sought help rather from the commentaries of Medhātithi and Govinda-rāja from both of whom Kullūka has borrowed his ideas and even expressions in most cases.

The plan of the edition is as follows :—

1. Sloka.
2. Prose-order.
3. Substance (wherever necessary).
4. Bengali translation.
5. English translation.
6. Kullūka's commentary.
7. Kullūka Explained.
8. Notes.
9. Important variants (with necessary and interesting discussions) as foot notes.

It was rather late that in some places I found it advisable to make some additional remarks, and these have formed the Addenda. Students are advised to take note of them before perusing this work.

For a clear understanding of Kullûka's commentary, it has been throughout marked with figures which have reference to the matters contained under the heading 'Kullûka Explained'. In explaining passages of Kullûka, a careful but easy translation has in most cases served the purpose, and in doing so I have always tried to keep to the form of the original as far as possible. Wherever I have had to add my own words, I have put them within brackets.

Generally speaking, portions outside the original have been put within *dox* brackets [], and explanatory portions within small brackets (). Quotations in Kullûka have been in most cases traced and verified. In the beginning of the work the references have been given under the heading 'Kullûka Explained', but towards the end, it has been found convenient to insert them in the body of the commentary itself, within *dox* brackets.

To make the Sanskrit portions clearly intelligible to average students I have often avoided the Sandhis wherever the perspicuity of the passage would be otherwise affected. I have added my own Notes under each Sloka (wherever necessary), but the points which have been fully and clearly discussed under one or the other of the headings 'Kullûka' and 'Kullûka Explained', have been sometimes omitted, mostly with an instruction in the following form—See Kull. Expl. note numbered so & so.

In my Notes I have sometimes discussed the view of the other commentators wherever found interesting, but they are intended for advanced students only. As a rule, average

students are not invited to matters foreign to the commentary prescribed for them.

In preparing this edition I have never tried to evade any point, however difficult. I have always tried to be explicit and to relieve the students of their characteristic uneasiness with regard to difficult and obscure points. In fact, I have not followed in the footsteps of the ordinary run of commentators, who have been with felicity thus characterised by the famous commentator Bhoja-rāja, a keen observer of facts :—

दुर्बोधं यदतीव तद्विग्रहति स्पष्टार्थमियुक्तिभिः
स्पष्टार्थेऽपि विवृतिरिति विदधति व्यर्थं समासादिकैः ।
अस्थानेऽनुपयोगिभिश्च बहुभिर्जल्पैश्चैवं तन्वते
श्रोतृणामिति वस्तुविप्रवक्तुः सर्वेऽपि टीकाकृतः ॥

I beg to acknowledge that in preparing this edition I am particularly indebted to my brother, Pandit Satyendranath Sen, M. A., Vidyāvāgīśa, Professor of Sanskrit, City College, Calcutta, without whose help it would have been perhaps impossible for me to bring out the present edition. I am also indebted to Dr. Bühler's and Dr. Burnell's translations of the Manu-Samhitā which have been profitably used by me. My friends, Babu Sachindralal Bhaduri, B. L., and Pandit Madhav-chandra Tarkatīrtha also rendered me material help. In the collation of Mss I am indebted to my youngest brother Sreemān Jitendranath Sen, B.A., and Babus Bepinbehari Guha, M.A., and Devakumar Dutta, B.A., ex-pupils of my brother, Professor Satyendranath. Occasional help has also been received from Mahāmahopādhyāya Pandit Pramathanath Tarkabhūshana, and Mahāmahopādhyāya Pandit Lakshman S'āstri, Professors, Sanskrit College, Calcutta, to both of whom I am greatly indebted.

June 15, 1915.
41, Maniktolla Street.
Beadon-square, Calcutta. }

J. N. KAVIRATNA.

Preface to the Second Edition.

The first Edition having been exhausted we beg to present to our readers a second Edition of the work. The shortness of time within which the second Edition has been called for speaks volumes for the great popularity the work enjoys. We cannot help expressing our sincerest thanks to the learned Professors of our colleges but for whose appreciation and patronage, this unique success could not have been achieved.

The second Edition is brought out with some improvements upon the previous one. The additional Notes which formed the Addenda in the first Edition have been incorporated, in their proper places, in the body of the work.

The plan regarding the arrangement of the commentary has been a little modified. Those words of the text which are immediately followed by their synonyms in the commentary have been put within single quotations (' ') and quotations from other works have been put within double quotations (" "). Those portions of the commentary which are outside the text of Manu but have been supplied by the commentator in order to supply ellipses in the text have been put within double minutes (" "). References to quotations in Kūlluka have in this Edition been inserted in the body of the commentary. The work throughout has been carefully revised. We hope this improved Edition will meet with the same cordial reception as its predecessor.

On reasonable and well-considered grounds the price of the work has been raised from Re. 1-8 to Re. 1-12.

We beg to name the series of our productions the 'Vidyodaya Series' and hope they will be able to justify their title.

JULY 15, 1917.
41, MANIKTALA STREET, } JNANENDRANATH SEN (KAVIRĀJ).
Beach-square, Calcutta.

LIST OF COLLATED MANUSCRIPTS AND EDITIONS

OF TEXT AND COMMENTARY

WITH THE ABBREVIATIONS OF THEIR NAMES.

A. A Manuscript belonging to the Asiatic Society of Bengal. Full of spelling mistakes, but otherwise very reliable.

B. Published in 1813 by Babu Baburam under the patronage of H. H. the Lieutenant Governor of Bengal.

Bg. Published by the Bangavási office.

Bh. Edited by the late Pandit Bharatchandra S'romoni under the patronage of the Director of Public Instruction, Bengal, Dated 1830.

Bk. Published by the Benkateshwor Press, Bombay.

G. Ch. I-II. by Prof. Bidhubhushan Goswami, M. A.

J. Edited by Pandit Jívánanda Vidyáságara.

M. Containing 7 commentaries—Edited by the late Hon'ble Rao Saheb Pandit Viswanath Mandlik, C. S. I.

P. Mandlik's Appendix, being the variants in the Ms. belonging to Dr. Peterson.

S. A Manuscript (up to II. 64) procured from the Govt. Sanskrit College, Calcutta, and originally belonging to the late Kaviraj Ramánath Sen of Calcutta.

V. Edited by Pandit Vásudeva of Bombay.

‘TRANSLITERATION.

In the transliteration of Sanskrit words into English I have followed the following method :—

अ = A'	ज = J
इ = I'	य = Y
ऊ = U'	श = S'
ब = B	ष = Sh
व = V	स = S

The second **u** in the word **Kulluka** in *swollen types* used as headings has not been represented as **u'**, as the press could not supply the required type. For a similar reason the word Sloka which occurs too frequently in the work has not been spelt with S'.

ABBREVIATIONS.

Medh. = Medhātithi.	} Commentators of the Manu-Samhitā.
Kull. = Kullūka Bhatta.	
Gov. = Govinda-rāja.	
Nár. = Sarvajna-Náráyana.	
Rágh. = Rághavánanda.	
Nand. = Nandana.	
Ram. = Rámachandra.	
Gang. = Gangádharma.	
Sl. = Sloka.	
Cf. = Compare.	

INTRODUCTION.

1. Smriti Literature.

Each of the Vedas has different schools (शाखा) of its own. The Smriti literature of each school has four successive stages in the following order :—

(1) The Grihya Sûtras, relating chiefly to the ritualistic side of household life : e. g., those of Manu, A's'waláyana, A'pastamba, &c.

(2) The Dharma Sûtras, relating chiefly to questions of law and good custom ; e. g., those of Manu (now lost), A'pastamba, Vasishtha, Gautama, &c.

(3) The Dharma S'ástras or Samhitás, being the versified recasts of the previous class of works ; e. g., those of Manu, Yájñavalkya, A'pastamba, &c.

(4) Nibandhas or Digests, being hand-books for the interpretation of the previous works in conformity with equity and custom ; e. g., the works Hemádri, Jímûta-váhana, Raghu-nandana, &c.

The above is the order of origin of works belonging to each school, but it is very seldom that all the above works of any particular school have been fully preserved. The Mánava Dharma Sûtra, for instance, has been lost and has not yet been recovered.

It should not, however, be supposed that all the Sûtra works are equally ancient. Each Sûtra work is certainly anterior to its own Samhitá, but it has nothing to do with the Samhitás of other schools in point of antiquity. Thus it is quite probable that the Manu-Samhitá, though in regular verse, is anterior to A's'waláyana Grihya Sûtra which in III. 4. 4 mentions the name of Mahá-Bhárata—a work which we regard as posterior to our Samhitá. (See *supra*, page xi).

II. Names and number of the Samhitá's.

Yājñavalkya mentions the following *twenty* names of the authors of the principal Dharma-S'āstras (Samhitás) in the following well-known verses :—

१ २ ३ ४ ५ ६ ७
मन्ववि-विष्णु-हारीत-याज्ञवल्कीशमीऽङ्गिराः ।

८ ९ १० ११ १२
यमापस्तम्ब-संवर्माः कात्यायनवृहस्पती ॥

१३ १४ १५ १६ १७ १८
पराशर-व्यास-शङ्ख-लिखिता दक्ष-गौतमी ।

१९ २०
ऋतातपी वसिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥

The Samhitás are called after the names of their authors. Thus, the Samhitá made by Manu is called मनुसंहिता, that made by ऋषि is known as ऋषिसंहिता, and so on. It should be noted that some of the above works, viz., those of Vishnu, Gautama and Vasishtha, are partly in Sūtra form.

Vṛiddha Gautama taking into consideration some of the minor Smritis, enumerates the names of some fifty teachers of law. From an examination, however, of the references to them in the Commentaries and Digests their number appears to be close upon one hundred.

III. The nature and scope of these works.

The Dharma-S'āstras are popularly called *Codes of Law*. It should, however, be borne in mind that owing to the theocratic conception of society among the Hindus, Law was, in India, not differentiated from what is regarded in the west as a matter of *Religion*. The Indian Dharma-S'āstras, therefore, are essentially religious books, and not profane treatises on mere Law. The punishments prescribed in them are mostly religious ceremonies for the 'expiation' of *sins*. The injunctions laid down in these Dharma-S'āstras

are intended for the guidance of mankind and do not omit to discuss even the minutest details of our daily lives.

IV. History of the composition of the Ma'nava Dharma-S'a'stra.

It is an accepted view that the metrical Smritis called Dharma-S'ástras (written in later Anushtubh and sometimes in Trishtubh) are based on corresponding Sūtra works called Dharma-Sūtras which had been prepared by the teachers of the different Vedic Schools for the guidance of their pupils. Each Vedic School possessed one such peculiar work. The Mánava-Dharma-S'ástra, according to this view, may be considered to be a versified recast of one such work belonging most probably to the Mánavas, a subdivision of the Maitráyaṇīya School of the Krishna-Yajurveda. The supposed Dharma-Sūtra has, however, not yet been recovered ; and is probably lost for ever. (See Macdonell's History of Sanskrit Literature, page 262).

It should be noted, however, that the Manu-Samhitá, in spite of its sectarian origin, commands universal reverence perhaps on account of its association with the great name of Manu whose sayings are said in the S'rutis to be salutary and infallible. (For details, see *supra*—section VIII).

V. Different versions of the Ma'nava Dharma-S'a'stra.

According to Nárada Smṛiti * the original Dharma-S'ástra (made by Brahman) consisted of 100,000 verses, but underwent

* Cf. शतसाहस्रो यन्मः प्रजापतिना कृतः, स मुन्वादिभिः क्रमेण सन्निभः ।
—Nárada-Smṛiti as quoted by Medh. on Manu, I. 58.

Also, इह भृगुशिष्यः कश्चिद्विष्णुपुत्रपरम्परायात्कृत्य धर्मप्रबन्धमिदमाह—
Preface to Govinda-rāja's commentary.

successive abridgments at the hands of Manu and others, the last of these being assigned to Sumati Bhārgava, a descendant of Bhrigu's line by birth, or by discipleship, or probably by both. This last version is said to consist of 4000 verses. Our Manu-Samhitá which contains 2685 verses only may be a still more abridged version. That the original Mānava Dharma-S'āstra is different from the work which now goes by the name of Manu, is clear from the fact that some of the Slokas attributed to Manu by Vasishtha* and others are not to be found in the present Manu-Samhitá, while Vasishtha's system of money-lending is explicitly mentioned in the latter work † and is actually to be traced intact in some of the Mss. ‡ of the Vasishtha-Samhitá.

VI. Vriddha Manu or Brihat Manu.

We know of a work or works under the names of Vriddha Manu and Brihat Manu, quotations from which are occasionally met with. We prefer to take them as the model of all or at least some of the Dharma-S'āstras that go by the name of Manu. Eminent scholars like Dr. Bühler, however, are of opinion that the Vriddha Manu and Brihat Manu are *a work or works* later than even the present Manu-Samhitá, the epithet Vriddha or Brihat, according to them, meaning *enlarged*. But neither of the words can have that meaning. The word Vriddha means *old*, or both the words may at most mean *large* and not *enlarged*. Now, we find that generally works of this

* Cf. Vasishtha, XX. मानवश्चाथ श्रीकमुदाहरन्ति—

वपनं मेखला दण्डी भेषचर्या व्रतानि च ।

निवर्तन्ते विज्ञातीनां पुनः संस्कारकर्षणि ॥

† वसिष्ठावहितां वृद्धिं भजिदितिविद्विनीम् ।

अशीतिभागं गृह्णीयात्सासाद्वार्द्धविकः श्रुते ॥ Manu, VIII. 140.

‡ See Dr. Bühler's note to Manu, VIII. 140.

kind, instead of being enlarged, rather go on continually being abridged perhaps to be suited to the ever-decreasing span of human life. (Cf. The history of abridgments of the Atharava-veda, the A'yurveda, and the Mahá-Bhárata). The Nárada-Samhitá, certainly not a work of yesterday, gives a clear history, explicitly on the said ground, of the gradual *abridgment*, and not of the *enlargement*, of the Manu-Samhitá. In the face of these evidences we would not venture to call the old or the large Manu a decidedly later production.

The chief internal evidences on which the posteriority of the Vriddha and Brihat Manu is based, are their contradictions with the present Manu-Samhitá which sometimes gives more archaic views, and their closer resemblance to the advanced views of Yájñavalkya and Nárada. But these need not trouble us much, as we all know that such arguments often fall to the ground when critically examined by our Pandits who, possessed as they are of a keener insight into the matters, can easily reconcile the passages concerned. Where a reconciliation is absolutely impossible it should be held to be due to some interpolation, more probably with regard to Vriddha or Brihat Manu,—a process so common in works not yet fully discovered and familiar to us only in fragments.

Another ground which is sometimes adduced to make the Vriddha Manu a later production is its referencé to the twelve signs of the zodiac. But this is not at all convincing.* It is

* Here we are supported, as far as this point is concerned, by an eminent scholar like Dr. Bühler who says :—"I do not think that it has been proved that every work which enumerates the *Ra's'is* must be later than the period when Ptolemy's astronomy and astrology were introduced into India".—Introduction to the Laws of Manu, page cxvii.

some of the Western scholars who tell us' that we have borrowed our *modern* knowledge of Astronomy from the West, and that Vriddha Manu, therefore, which contains references to the solar instead of our primitive lunar zodiac, must be later than the famous Greek Astronomer Ptolemy (2nd cent. A. D.) who, in the West, rearranged the zodiac in the modern solar form. We, on our part, however, are inclined to turn the table against them and believe that the conception of the solar zodiac, mentioned as it is in Vriddha Manu, spread rather from the East to the West, and not from the West to the East.

VII. The title Manu-Samhita', as applied to the present work, criticised.

The title Manu-Samhitā would at the first thought imply that Manu is the author of the work. But that it is not so is evident from passages like Manu I. 59 * where Manu requests the sages who had assembled to listen to Manu on sacred law, to hear from Bhrigu as his substitute, and I. 119 † where Bhrigu, in his turn, assures the sages that he will narrate the Dharma as taught by Manu. So, let us for the present hold that Bhrigu is the author of the present work.

From Manu I. 60 ‡, V. 1, § &c., again, where Bhrigu himself is referred to in the third person, we see that there the speaker is some other person than Bhrigu. So, we can infer that the work had passed through at least three different hands before it attained the present form. The author of the present

* एतद्योऽयं भृगुः शास्त्रं आचरिष्यत्यशेषतः । १।५८

† यथेदमुक्तवान् शास्त्रं पुरा पृष्टो मनुमया ।

तथेदं यूयमप्यथ मत्सकाशान्निषीधत ॥ १।११८

‡ ततस्तथा स तेनोक्तो महर्षिमनुना भृगुः ।

तानब्रवीद्वशीन् सर्वान् प्रीतात्मा श्रूयतामिति ॥ ५।६०

§ इदमुचुर्महात्मानमनलप्रभवं भृगुम् । ५।१

Manu-Samhitá, according to this view, is neither Manu, nor Bhrigu, but a third sage. This third man is yet to be discovered.

* The orthodox scholars, however, holding that the reference to Bhrigu in the third person is not a convincing proof, as it is an almost common practice with the A'cháryas to refer to themselves in the third person, dispense with the third sage referred to above, and take the present work to be the recension of Bhrigu himself. (See Kull. under Manu I. 4.)

VIII. The authority and popularity of Manu-Samhitá'.

The authority of the Manu-Samhitá is undisputed.

Cf. पुराणं मानवो धर्मः साङ्गो वेदशिक्षित्सितम् ।

आशसिद्धानि चत्वारि न हस्तव्यानि हेतुभिः ॥ Mahá-Bhárata.

Many myths have since very early times clustered round the name of Manu. He is regarded as perfect in the study of the Veda, in the knowledge of its meaning, and in the performance of its precepts. His origin is said to be divine and he is sometimes declared to be even a manifestation or incarnation of the Supreme Soul.

Cf. एनमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।

इन्द्रमेके परे प्राणमपरे ब्रह्म शश्वतम् ॥ Manu, XII. 128.

Different Vedic works belonging to different schools* declare, "मनुर्वैद्यत्किञ्चावदत् तत् भिषजम्"—"All that Manu said is medicine, i.e., salutary". He is said to be the fountain-head of all the Smritis or traditional lore, and Brihaspati, while proclaiming the superiority of Manu on the score of his strict adherence to the Veda, clearly declares that a text opposed to Manu is not commendable.

* Káthaka, XI. 5 ; Maitráyaníya Samhitá, I. 1. 5 ; Taittiríya Samhitá, II. 2. 10. 2 ; and Tándya Bráhmaṇa, XXIII. 16. 7.

Cf. वेदार्थोपनिबन्धत्वात् प्राधान्यं हि मनोः स्मृतम् ।

मन्वर्थविपरीता या सा स्मृतिर्न प्रशस्यते ॥—Bṛhaspati.

The *Pandits* adhere to the above view up to the present time.

This supreme position of the author justly commanded the unflinching adherence of the Hindus and made the work exceptionally popular. The completeness of the work, its orderly arrangement, its intelligibility, and, above all, the divine origin of its author probably contributed to the same result.

IX. Manu-Samhitā'—its relation with some of the Samhitās and the Pura'ṇas and the Mahā-Bhā'rata.

Our Manu-Samhitā is in language and substance closely connected with some of the Samhitās, e.g., Vishnu and Vasishtha, and, in some parts, with the Mahā-Bhā'rata and some of the Purāṇas. Of the Mahā-Bhā'rata three Parvans alone (Vana, S'ānti and Anus'āsana) contain about 260 Slokas which are also found with little or no variation in the Samhitā. Not less than 20 Slokas* of Ch. I of the latter work are to be found in the former in Ch. 231 of the S'ānti-Parvan. Some of them occur in Vishnu-Purāṇa in Book I, Ch. ii-vii, Vāyu-Purāṇa, Ch. iv-vi, Brahmānda-Purāṇa, Book II, Ch. 61, as well as in many other Purāṇas. The resemblances in all these works are so very frequent that one has to refrain from noting them from fear of monotonous repetition. As to the relation between the Samhitās that go by the names of Manu, Vishnu and Vasishtha, the consensus of opinion, based on internal grounds† as well as on that of style, is that the Manu-Samhitā is anterior to Vishnu, but posterior to Vasishtha. But as to the relation between the Manu-Samhitā and the Mahā-Bhā'rata, it is

* Cf. Slokas 18, 21, 65, 66, 69, 70, 75—78, 81—86, &c. &c.

† See under section V in page iv.

difficult to determine which one has borrowed from the other. The reference to the name of Manu in the Mahá-Bhárata might mean the author of the original Samhitá and not of the present redaction. So, it may be that both of them have made use of the same materials. Some portions of the Mahá-Bhárata, however, seem to be elucidations of the present Manu-Samhitá and may be held to have been taken from the latter. This also tallies with the orthodox view about the relationship between the authors of the two works for which see *supra*, page xi.

X. Date of Composition of the present Manu-Samhitá.

Of the many commentaries of the Manu-Samhitá that have reached us, the Bháshya of Medhátithi is the earliest and most valuable. Medhátithi who probably wrote in the 9th century A. D. very frequently quotes opinions and various readings given by his predecessors and shows by the number of conflicting explanations which he sometimes adduces for a passage of the text, that in his time too a large number of commentaries on the Manu-Smriti existed. Among the persons thus quoted he designates some by the terms Púrva and Chirantana. *Purva* means simply 'former', but *Chirantana* is a much stronger term and certainly refers to predecessors belonging to a remote antiquity. "As Medhátithi, writing in the 9th century A. D., knew of commentaries to which he was compelled to assign a remote antiquity, it is only a moderate estimate", says Dr. Bühler, "if we assume that the earliest among them were in his time from three to four hundred years old". The learned Doctor continues, "But, if in the 6th or in the 5th century A. D. glosses on our text existed, its composition must go back to much earlier times. For, the widely divergent explanations of the more difficult passages,

which Medhātithi extracts from his predecessors, indicate that even the earliest among them were distant from the compiler of the Samhitá by a considerable period of time, an interval so great that the real text had been forgotten".

There is however a passage * in the 10th chapter of the work which has been frequently supposed to contain a hint regarding the earliest limit of its age. There the races of the S'akas (Scythians), Pahlavas (Parthians), Yavanas and Chīnas, &c., have been mentioned. Western Scholars are of opinion that all these names, especially the name चीन, are of comparatively modern origin, and that the composition of the Manu-Samhitá, therefore, cannot go before the 3rd cent. B. C. from which time the name चीन came to be applied to modern China.† We are, however, not prepared to abide by this decision. The name चीन *as applied to modern China* may be a modern name, but in reality it is a very old name and was originally applied not to modern China but to a country (below the Himalayan ranges) which probably extended as far as Kāshmir in the west, and Assam in the east. The Purānas, &c., describe चीन to be a northern or a north-eastern province in India.‡ The शक्ति-सङ्गम-तन्त्र which gives a lucid geographical

* पीण्डकाशीद्विज्ञाः कान्बोजा यवनाः शकाः ।

पारदाः पञ्चवासीनाः किराता दरदाः खशाः ॥ Manu, x. 44.

† 'Chinese Scholars tell us that the name China is of modern origin and only dates from the Thsin dynasty or from the famous Emperor Shi-hoang-ti, 247 B. C.—Max-müller's 'India, what can it teach us?'

‡ कान्बोजा दरदाश्चैव वर्मराः प्रियशीकिकाः ।

चीनाश्चैव तुवाराश्च पञ्चवा वास्यतोदराः ॥ ११८

एते देशा इण्दीयाश्च, प्राच्यान् देशान् निवीचत ॥ ११९

Vāyu-Purāna, Purva, ch. 45.

ऐश्यान्...वनराज-किरात-चीन-कौलिन्दाः ।—उद्दत्तसंहिता, १४ अः ।

description of the Indian provinces, places चीन to the south-east of Tibet.* In the Mahá-Bhárata, Bhagadatta, King of Kamrup (Assam) is said to have fought with Arjuna with the help of the चीन soldiers †. Evidently, the Gurkhas and not the Chinese are meant there, as the people of a far remote country are not expected to interfere in a civil war of a different people. So, it is clear that the rescarches of the western scholars in this point, based as they are on such misconceptions, are not at all convincing. Similar arguments can be advanced with regard to the other names also. Let us, therefore, try to fix the date of the Manu-Samhitá on some more satisfactory grounds.

ORTHODOX VIEW

ABOUT THE DATE OF THE MANU-SAMHITA'.

The author of the Mahá-Bhárata is Vyása, the great-grandson of Vasishtha, and that of the Manu-Samhitá is Bhrigu (brother of Vasishtha), or a near disciple of Bhrigu's School. ‡ From the relationship thus established between the authors of the two works in question it may be fairly concluded that Vyása is posterior to the author of the Samhitá. Now, Vyása flourished towards the end of the Dwápara and in the beginning of the Kali Yuga of which latter 5016 years § have elapsed. Only 1915 years have passed since the birth of Christ. The author of the present Samhitá, therefore, flourished at least before 3000 B. C.

* मानसिशाददक्षपूर्वं चीनदेशः प्रकीर्तितः ।

† स किरातैश्च चीनेश्च वृतः प्रागुज्योतिषोऽभवत् । Sabhá, 26. 9.

‡ See under section VII—pages v, vi).

§ This calculation is based on the records of बृहत्संहिता, सिद्धान्त-शिरोमणि and राजतरङ्गिणी, &c. The last of these tells us that the battle of Kurukshetra was fought in the 654th year of Kali-yuga and that the S'aka-era commenced when 3179 years of Kali had elapsed. See Rája-taranginí, I. 51, 56.

This orthodox view, we know, is put forward only to be rejected by the scholars of the West and, in their wake, by those of the East. But still we should not refrain from stating it, as we sincerely believe it. For the orthodox section, it will be far better to stick to this honest and not unsatisfactory theory than to grope in the dark by following the 'enlightened' scholars and to drag the poor author of the work from one period of time to another through several centuries—from the 2nd century A. D. or a little earlier (as put by Dr. Bühler) to the 13th century B. C. (as fixed by Sir William Jones).

XI. The Commentators of Manu-Samhitá'.

Of the numerous commentators of Manu-Samhitá, Medhātithi, Govinda-rāja and Kullūka Bhatta are the most famous, the last of them being most widely read. The commentaries of Sarvajña-Nārāyaṇa, Rāghavānanda, Nandana and Rāmachandra have also been printed and published. Here and there the first few give many original and useful informations, but the last one seems to be of little value. Kullūka in his commentary refers to a few other names, e.g., Viś'wa-rūpa and Dharanīdhara, but their works have not yet been recovered. Mādhavāchārya, Ś'ṛīdhara Swāmin, Ruchidatta, Bhojadeva, Bhāruchi—each of these also are accredited with the authorship of a commentary on Manu-Samhitá, but their works, too, remain unexplored up to this time. The latest commentator known is Gangādhara whose work is throughout marked by a spirit of unique originality.

XII. Kulluka Bhatta—his personal history.

In the introductory verses to his commentary Kullūka informs us that he was the son of a Vārendra Brāhmaṇa, named Divākara Bhatta belonging to the Nandana-vāsin (now known as Nānyasi) family of Varendrī (modern Rajshahi

Division in Bengal), and that he wrote his commentary at Benares with the assistance of many other Pandits. In his commentary Kullūka has quoted Govindarāja. He, in his turn, has been quoted by Raghu-nandana who flourished in the 16th century. Jitmūta-vāhana (a judge in king Ballāla Sena's court) who had flourished *before* Raghu-nandana, quotes Govindarāja, but not Kullūka. From this it may be assumed that Kullūka lived *before* Raghu-nandana and *after* Jitmūta-vāhana. This is also quite consistent with the view derived from another independent source, viz. the Kulajis of the Varendra Brāhmins from which it appears that Kullūka lived in the middle of the 13th century. Rājā Ganesh of Bengal who flourished in the beginning of the 15th century is said to have been directly descended from Kullūka from whom he was fifth in descent.

XIII. Kulluka's Commentary.

The Manwartha-Muktāvalī of Kullūka Bhatta was considered until lately the most trustworthy guide for the exposition of the Manu-Samhitā. But in reality it is only, as Prof. Jolly has put it, 'an improved version of Govinda-rāja's Manu-tīkā', which, again, is a too abridged version of Medhātithi's Manu-Bhāṣya. In spite of the asperity with which Kullūka often inveighs against his predecessors, he has not disdained to copy large portions from the above two commentaries* sometimes *verbatim* and sometimes in very insufficient extracts, where the omissions make the meaning obscure. Moreover, even where his wording appears to be altogether different, the influence of Medhātithi or of Govinda-rāja is distinctly visible.† Under

* To do justice to Kullūka it should be stated here that Kull. does not conceal this but makes a clear confession to this effect in his introductory verse no 2 (which see).

† See Kullūka on I. 33, 61, 94 ; II, 44, 186 ; &c. &c.

these circumstances the value of the Manwartha-Muktávali is, since the recovery of the Bháshya and of the Manu-tíká, not very great, though it is undeniable that in certain cases Kullúka's independent remarks or criticisms* of the earlier works are interesting and useful.†

The value of his well-known composition for a critical restoration of the text of Manu has, however, been diminished by its briefness and by a general habit of replacing the words of the text by synonymous terms, instead of repeating and explaining them. Its great fame in India, and its extensive use in all parts of the country may be accounted for by the fact that of all the commentaries, now available, it is the most concise and at the same time, most substantial, and 'that it was written and approved at Benares, which town has, since remote past, been a most important literary centre and the chief source from which the Pandits draw their supply of books.' The fact that Kullúka was somehow or other long regarded as a great authority also counts much with the conservative Hindus.

XIV. Manu's Philosophy of Creation.

The philosophy of creation as propounded by Manu is a veritable puzzle. By the introduction of the परब्रह्म, his philosophy has been more or less kindred to the (Vedic or the better-known) Vedántic system, while the mention of the Principles of सद्ब्रह्म, अद्वैत, &c., would rather lean towards the Sámkhya

* See Kullúka on I. 5, 103 ; II. 238 ; III. 50 ; VIII. 142 ; &c. &c. In most of such cases Kull. puts the sum and substance of his criticism in verse.

† This paragraph has been partly adapted from Dr. Bühler's Introduction to his 'Laws of Manu.'

system of philosophy. But his theories are not exactly identical with the one or the other of the two systems in vogue. The easiest course would have been to leave him alone, but the scholiasts would not do this. They want to drag him down and would not let him off until his words have been passed by being weighed with one or other of the current theories of creation. Hence, the philosophical verses have been variously interpreted by various commentators according to their own philosophical convictions. We are, however, concerned here with the view of Kullûka only who has, it should be noted, interpreted them from the Vedântic stand-point. (For a detailed account of Manu's views together with the interpretation of Kullûka, see under Sl. 8 and 15 of Chapter I.)

The first chapter of the Manu-Samhitâ gives a full and connected history of creation which may be conveniently divided into five sections as will be noticed below. It should be noted that these different sections do not refer to particularly different creations, but all these taken together make the history of creation *complete* after a Mahâ-Pralaya. A Mahâ-Pralaya takes place every hundred years of ब्रह्मा,* a Minor-Pralaya (or अत्रान्तर-प्रलय) every night of ब्रह्मा (cf. Manu I. 74), and a Khanda-Pralaya at the end of a मन्वन्तर (cf. Manu I. 80). These do not take place once for all, but *ad infinitum*. It should also be remembered that, according to Hindu Philosophers, सृष्टि and प्रलय are always preceded by each other. Each सृष्टि is determined by the actions of the individuals in the previous सृष्टि. So, although the two, viz., सृष्टि and प्रलय, have a beginning, their *cycle* is eternal. They can have no *strict* beginning, as then

* Cf. एवं तु ब्रह्मणो वर्षमेकं वर्षशतं च तत् ।

शतं हि तस्य वर्षाणां परमायुष्महात्मनः ॥ Vishnu-Purâna I. 3. 24.

the varieties (i.e. inequalities) in the creation would be inexplicable. If the creation had a strict beginning as in the Scriptures of the other peoples why should the male have been a male, the female a female; and so on, in that very beginning? The and superiority of the one to the other will be unwarranted (अकृताऽध्यागम-प्रसङ्गः), if it were not due to his past actions. It seems therefore more rational to hold the cycle of creation and destruction to be without a strict beginning, however queer it may sound to the modern ear.

Now, we revert to the proper subject. It should be noted that the creation after a Mahá-Pralaya is only set on foot by ब्रह्म, but it is carried on further and completed by ब्रह्मा and his issue—विराट्, मनु, प्रजापतिः, &c. ब्रह्म creates or, rather, is himself born as ब्रह्मा, and then retires from the active field, although it is undeniable that he all along remains as the fountain-spring of all energies. Now, the gencalogy of ब्रह्मा is rather obscure. Some, perhaps on the strength of the expression तद्विष्टुष्टः (= तेन ब्रह्मणा उत्पादितः) &c. in Sl. 7, hold ब्रह्मा to be one degree removed from ब्रह्म, but Kull.'s explanation of तस्मिन् जज्ञे &c. (Sl. 9) as well as his paraphrase of the word स्वायम्भुव in Sl. 61 and 102 as ब्रह्म-पौत्र (instead of ब्रह्मप्रपौत्र, the word ब्रह्मन् here evidently referring to ब्रह्म and not ब्रह्मा) leads us to infer that he takes ब्रह्मा to be identical with ब्रह्म. This latter explanation has been mentioned by Medh. also under Sl. 11 as an alternative view. According to this view the expression तद्विष्टुष्टः (= तेन उत्पादितः) in Sl. 9. should be explained as तन्मयः ; (cf. Medh.—तद्विष्टुष्टः, तन्मयत्वात् तच्छरीरस्य). Gov. also while explaining स्वायम्भुवस् in Sl. 61 as स्वयम्भुवः, explains स्वायम्भुवः in Sl. 102 as प्रजापति-जन्म, thus hinting that प्रजापति (here ब्रह्मा) and स्वयम्भुव may be held to be identical. The author also, although he describes the Bráhmaṇas as originating from the mouth of ब्रह्मा in Sl. 31, speaks of their being born from the mouth of स्वयम्भुव in Sl. 94, which evidently shows that the two

may be held to be identical. It should be stated here that both these views are equally tenable and can be reconciled by holding the relation of मेदमिद (i.e. मेद, अमिद and मेदमिद) between ब्रह्म and ब्रह्मा as referred to by Kull. himself under Sl. 8 and 9.

Now, the *five* sections of creation referred to above (see *ante* page xv) are as follows :—

(i) Sl 6—19, (ii) 20—31, (iii) 32—41, (iv) (61—63) and (v) 74—78. Of these, the first three are given by Manu himself and the last two by his son, pupil and substitute—Bhṛigu. In section (i) (viz., Sl. 6—19) Manu describes the creation of the materials (उपादान) required for all subsequent creations.

The statements of the creation of सर्वभूतानि in Sl. 16 and of व्ययम् (= नश्वरं जगत्) in Sl. 19 do not refer to any separate creation, but refer, briefly in both cases, to all the creations to be described later on) as a whole.* In section (ii) (viz., Sl. 20—31) Manu gives an account of the creation chiefly of abstract things (viz. गुण, क्रिया and जाति), but also refers to some of the animate and inanimate things (e. g., दिन, भूमि, देव, ब्राह्मण, क्षत्रिय, वैश्य, शूद्र, सरित्, सागर, ज्ञेय, &c.). In section (iii) (viz. Sl. 32—41) he describes the creation of the rest of the material things, animate and inanimate, by Brahmā through the प्रजापति in the following succession :—ब्रह्मा—विराट्—(स्वायम्भुवः) मनुः—प्रजापतयः स्थावरजङ्गमम्। In section (iv) Bhṛigu refers to the creation by the other मनुः during the period of supremacy (मन्वन्तर) of each. A मन्वन्तर is $\frac{1}{4}$ of a कल्प (Brahmā's day). In section (v) Bhṛigu narrates the order of creation of the Bhūtas and their properties after a Mahā-Pralaya, not discussed by Manu.

The chart in the next page will fully illustrate the creation as described in the work.

* Cf. प्रायेणाचार्याणामिदं शैली यत् आदी संक्षेपेण किञ्चिद् वर्णयित्वा पश्चात् तदेव विवृदीकुर्वन्ति ।

ब्रह्म, स्वयम्भूः (Sl. 6) नारायण (Sl. 10) or परमात्मा
Himself born as ब्रह्मा also called हिरण्यगर्भं (Sl. 9, 11)

<p>महान् (Sl. 15) चक्रवर्तः (Sl. 15)</p>	<p>वीः, धूमिः, व्योम, जालि, संज्ञा गुणः, क्रिया, दिशः and अपां देवाः, कालः, नक्षत्राणि, खानम् (Sl. 13) सुरितः, सागराः, शैलाः, N.B. Probably समभूमिः, विषमभूमिः, प्रजापतयः (Sl. 34) the great re- तपः, वाक्, रतिः, क्रोधः, ceptacles are &c., &c. meant here. (Sl. 20—31)</p>	<p>विताद् (Sl. 32) (स्वायम्भुवः)मनुः (Sl. 33)</p>
<p>मनः (Sl. 14) अपौन्द्रियाणि (Sl. 15)</p>	<p>तन्मात्राणि (Sl. 15) महाभूतानि (Sl. 18)</p>	
<p>आकाशम् from महान् in the form of आकाशतन्मात्रं (Sl. 75)</p>	<p>वायुः (Sl. 76) अग्निः (Sl. 77) वायुः (Sl. 78) पृथिवी (Sl. 78)</p>	<p>देव-मनुष्य-पशु-पक्ष्यादयः जङ्गमाः and वृक्षतादयः स्थावराः (Sl. 36-41)</p>
<p>सप्त मनवः (Sl. 36) अथै च षट् मनवः क्रमशः (Sl. 61) not direct, but through descendants</p>	<p>स्वावरजसम् (Sl. 61, 63) in one's own मन्वन्तर</p>	

* ब्रह्मा is regarded by some to be one degree removed from ब्रह्म, but Kull. seems to take him to be identical with ब्रह्म. See Introduction pages xvi, xvii.

ANALYSIS

OF

CHAPTER I.

Sl. 1-3. The sages approach Manu with a request to narrate Dharma to them.

4. He consents.

5. He begins with a description of the origin of the Universe which has a direct reference to the धर्म and अधर्म of the individuals.

6-7. The birth of the Self-born.

8, 9, 11. Creation of water and the Primordial Egg, and the birth of Brahmá in that Egg.

10. The meaning of the word नारायण—the one of whom नार or water was the first abode.

12, 13. After a [Bráhma] year Brahmá splits the Egg, into two pieces with which he builds the heaven, earth, sky, seats of water and the points of horizon.

15, 14. From प्रकृति, he draws महत्, thence अहङ्कार and thence मनस्, the cognitive senses and the operative senses.

16. The creation of the Universe from the above Principles along with the तन्मात्रs.

17. The meaning of the word शरीर (as applied to the body of परमात्मा), viz., that on which depends (cf. the root श्रि) the creation of the universe.

18-20. The creation of the Bhútas and their properties.

21. The assigning of the names, functions and ordinations to the different forms of creation according to the instructions of the Vedas.

22-27. Creation of all things—abstract and concrete, viz., gods, sacrifice, time, stars, planets, penance, words, desire, anger, pleasure and pain, and so forth.

28-30. Each one sticks to his own acts naturally.

31. Creation of Viráj.

32. Viráj creates Manu by penance.

34-35. Manu creates the ten Prájapatis, viz., Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu and Nárada.

36-41. The Prajápatis created seven other Manus and all other sorts of things—animate and inanimate, mobile and immobile. [The gods, sages, Rákshasas, Pis'áchas, lightning and thunder, rainbow, luminaries, men, beasts, birds, worms, etc., etc., etc.]

42. The order of creation :—

43. Some (e.g. men, beasts, &c.) are born in the *womb*.

44. Some (e.g. birds, serpents, &c.) are born in the *egg*.

45. Some (e.g. gnats, &c.) are produced from hot moisture.

46. The plants rise upwards. The Oshadhis perish with the ripening of their fruits.

47. The वनस्पतिs bear fruit *without* flower. There is another species which bears fruit *with* flower.

48. गृह्य, गुह्य, grass and creepers grow from seed or from slip.

49. The plants *internally* feel pleasure and pain.

50. Description of creation concluded.

51. The Creator disappears in Himself, and प्रलय sets in.

52-53. The world exists during Brahmá's day, and disappears during his night when the individual souls cease from their work.

54. Universal Dissolution.

55. The individual soul with sense-organs, etc., in the astral body remains unconscious during the time of Dissolution.

56. He is then re-born according to his acts.

57. Creation and Destruction are repeated *ad infinitum*.

58. The preparation of this S'ástra by Brahmá and its succession to Manu and others.

59. Manu delegates to his son and pupil, Bhrigu, the task of narrating Dharma.

60. Bhrigu consents gladly.

61-63. There are six other Manus who are descendants of स्वायम्भुव मनु । These are—स्वरोषिष, अतमि, तामस, रैवत, चाक्षुष and वैवस्वत । They, too, are creators during their terms.

64-68. Measure of time—18 निमेष make one कण्टा ; 30 कण्टाs make one कला ; 30 कलाs make one मुहूर्त ; 30 मुहूर्तs make one अहोरात्र । 30 human days make one अहोरात्र of the Manes, 360 human days make one अहोरात्र of the gods.

69-70. सत्ययुग = 4000 divine years + 400 years as युगसंख्या + 400 years as युगसंख्या ।

वेतायुग = 3000 + 300 + 300 = 3600 divine years.

त्राययुग = 2000 + 200 + 200 = 2400 divine years.

कलियुग = 1000 + 100 + 100 = 120 divine years.

71. The total of the above four Yugas (i.e. 12,000 divine years) makes one divine Yuga.

72-73. 1000 divine Yugas make one day of ब्रह्मा, and 1000 divine Yugas make one night of ब्रह्मा ।

74. At the end of his sleep ब्रह्मा awakes and creates.

75-78. The creation in the *beginning*. From सनत् or सङ्गतस्व springs ether (आकाश) with the property of sound ; from ether springs air with touch ; from air springs fire with colour (रूप) ; from fire springs water with taste ; from water springs earth with smell.

79-80. 12,000 (divine years) \times 71 = One सन्वत्सर । The सन्वत्सरः (considering their cycle) are innumerable.

81, 82. In सत्ययुग Dharma is complete ; in other ages, it diminishes foot by foot.

83. In सत्ययुग the span of human life is 400 years ; in other ages the span of life decreases gradually by one-fourth.

84. The span of life, boon and curse, and the desired result of an action are realised according to the character of the age.

85. Different धर्मः prevail in different ages.

86. Penance in सत्य, self-knowledge in वेत्ता, sacrifice in दायर, and charity in कलि ।

87-91. The duties of the different castes.

92-101. Praise of the Brāhmana ; the grounds therefor.

102. Swáyambhuva Manu spoken of as the originator of this S'ástra for the discrimination of the different duties of the different classes.

103. This S'ástra should be studied by all the twice-born castes, but should be taught by the Brāhmanas only.

104-106. A careful perusal of this work makes a Brāhmana immune from sin. The other results of its study. This is the best of the S'ástras.

107. It contains a discussion of acts and perpetual customs.

108-110. Praise of आचार, one of the best duties.

111-117. Contents of the complete work, chapter by chapter.

118. Some additional contents.

119. Bhṛigu assures the sages that he will narrate to them the teachings of Manu intact.

कुल्लूकभट्ट-कृत-टीकोपक्रमणिका ।

गौडे नन्दनवासिनाम्नि सुजनैर्वन्द्ये वरेन्द्रां कुले
श्रीमद्भट्टदिवाकरस्य तनयः कुल्लूकभट्टोऽभवत् ।
काश्यामुत्तरवाहिजङ्गुततयीतीरे समं पण्डितैः
तेनेयं क्रियते हिताय विदुषां मन्वर्थमुक्तावली ॥१॥
सर्वज्ञस्य मनोरसर्वविदपि व्याख्यामि यद्वाङ्मयम्
युक्त्या तद्वद्बुभिर्यतो मुनिवरैरेतद्वद् व्याकृतम् ।
तां व्याख्यामधुनातनैरपि कृतां न्याय्यां ब्रुवाणस्य मे
भक्त्या मानव-वाङ्मये भवभिदे भूयादशेषेश्वरः ॥२॥
मीमांसे बहु सेवितासि सुहृदस्तर्काः समस्ताः स्य मे
वेदान्ताः परमात्मबोधगुरवो यूयं मयोपासिताः ।
जाता व्याकरणानि बालसखिता युष्मभ्यमभ्यर्थये
प्राप्तोऽयं समयो मनूक्तविवृतौ साहाय्यमालम्ब्यताम् ॥३॥

द्वेषादिदोष-रहितस्य सतां हिताय

मन्वर्थतत्त्वकथनाय ममोद्यतस्य ।

दैवाद यदि कचिदिह खलनं तथापि

निस्तारको भवतु मे जगदन्तरात्मा ॥४॥

मानववृत्तावस्थां ज्ञेया व्याख्या नवा मयोद्दिष्टा ।

प्राचीना अपि रुचिरा व्याख्यातृणामशेषाणाम् ॥५॥

TRANSLATION

OF

KULLU'KA'S PREFACE.

1. Kullúka Bhatta, son of Divákara Bhatta, was born in the respected family called Nandanavásin in the Division of Varendrī in Gauda. For the benefit of the learned, this Manwartha-Muktávalī (lit. the string of pearls of the meanings of Manu) has been composed by him in Benares where the Ganges flows towards the *North*.

2. That I, with so little knowledge venture to explain the words of the Omniscient Manu is prompted by the fact that they have been fully and properly explained by many great sages. May the Lord of all be for the cessation of the re-birth of me, who, out of reverence for the words of Manu, am going to recount the explanations [of the ancients] as well as the reasonable portions of that of the moderners.

3. O Mīmámsá, you have been much attended by me ; Tarkas (Nyáya), you all are my friends ; Vedántas, the guide to the knowledge of the Supreme Soul, you were waited upon by me ; Grammars, a friendship from childhood has grown [between us]. To all of you I pray—please to help me in my expositions on the words of Manu ; this is the proper time.

4. May the Soul of this world purge me of [the sin of] my slip, if accidentally committed by me, who unaffected by faults like jealousy, etc., am going to state the true import of the words of Manu for the welfare of the good.

5. In this Vritti (commentary) on Manu, I have invented a charming and new, though [really] old, course of explanation adopted by a large number of the ancient scholiasts.

॥ ओ३म् ॥

मनुसंहिता

प्रथमोऽध्यायः ।

[स्वयम्भवे नमस्कृत्य ब्रह्मणेऽमिततेजसे ।

मनुप्रणीतान् विविधान धर्मान् वक्ष्यामि शान्तवान् ॥ (क)]

मनुमेकाग्रमासीनमभिगम्य महर्षयः ।

प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥ १ ॥

Prose-order.—महर्षयः एकाग्रम् आसीनं मनुम् अभिगम्य प्रतिपूज्य [च] यथान्यायम् इदं वचनम् अब्रुवन् ।

Bengali.—एकाग्रचित्त ओ (बहुभावे) समासीन मनुं सम्मुखे समागत इहेना महर्षि-
गण उद्देशं पूजा करिलेन एव यथोचित भावे उद्देशके এই वाक্য বলিলেন ॥ १ ॥

English.—The great Seers approached Manu, who was intent and [comfortably] seated, and having revered him spoke in due form these (i.e. the following) words. 1.

Kulluka.—मनुमेकाग्रमासीनमित्यादि । अत्र महर्षीणां धर्मविषयप्रश्ने मनोः
“श्रूयताम्” इत्युत्तरदानपर्यन्त-श्लोकचतुष्टयेन एतस्य शास्त्रज्ञस्य प्रेक्षावत्प्रवृत्तपयुक्तानि
विषय-सम्बन्ध-प्रयोजनानि उक्तानि (१) । तत्र धर्म एव विषयः (२) ; तेन सह वचनः

(क) Some of the Mss. of the Manu-Saṁhitā begin with this verse, but it is not found in the commentaries of Medhātithi and Kullūka. The verse has, however, been recognised by Govindarāja, Nārāyaṇa and Rāghavānanda.

सन्दर्भरूपस्य मानवशास्त्रस्य प्रतिपाद्य-प्रतिपादकभावलक्षणः सम्बन्धः (3), प्रमाणान्तरा-
संमिश्रकष्टस्य स्वर्गापवर्गादि-साधनस्य धर्मस्य शास्त्रैकगम्यत्वात् (4); प्रयोजनन्तु
स्वर्गापवर्गादि (5), तस्य धर्माधीनत्वात् (6)। यद्यपि पत्रपुण्यगमनादिरूपः कर्मोऽप्यत्र
अभिहितः, तथापि “ऋतुकालाभिगामी स्यात् स्वदारनिरतः सदा” [मनु—३।४५] इति ऋतुकालादिनियमेन सोऽपि धर्म एव (7)। एवञ्च अर्थोऽनमपि “ऋतास्तुताभ्या
जीवेत्” [मनु—४।४] इत्यादिनियमेन धर्म एव इत्यवगन्तव्यम् (8)। मीचोपायत्वेन
अवाभिहितस्य आत्मज्ञानस्यापि धर्मत्वात् धर्मविषयत्वं मीचोपदेशकत्वं अस्य शास्त्रस्य
सपपन्नम् (9)।

पौरुषयत्वेऽपि मनुवाक्यानाम् अविगोत-महाजन-परिग्रहात् श्रुत्युपगृहाच्च वेदमूलक-
तया प्रामाण्यम् (10)। तथा च कृन्दाग्न्य-ब्राह्मणे श्रूयते—“मनुर्वयम् किञ्चिद्वदन्
तुष्टेर्षं भेषजताये” [ताण्ड्य—२३।१६।७] (11) इति। बृहस्पतिरप्याह—“वेदार्थोप-
निबन्धत्वात् प्राधान्यं हि मनोः स्मृतम्। मन्वर्थे विपरीता या सा स्मृतिर्न प्रशस्यते ॥ ताव-
च्छास्त्राणि शांभन्ते तर्कव्यकरणानि च। धर्मार्थमीचोपदेशा मनुर्वाचनं दृश्यते” (12) ॥
महाभारतेऽप्युक्तं—“पुराणं मानवो धर्मः साक्षां वेदश्चिकित्सितम्। आज्ञासिद्धानि
चत्वारि न हन्तव्यानि हेतुभिः” (13) ॥—विराधिवौडादितर्केन हन्तव्यानि, अनुकूलस्तु
मीमांसादितर्कः प्रवर्धनीय एव (14)। अतएव वक्ष्याति (15)—“वार्धं धर्मोपदेशञ्च
वेदशास्त्राविरोधिना। यस्तर्कैषानुसन्धते स धर्मो वेद, नेतरः” (16) ॥ इति
[मनु—१२।१०६]।

सकलवेदार्थादिमननात् ‘मनुम्’ (17, महर्षयः ‘इदं’ इतीत्यश्लोकवाक्यरूपम्,
अच्यते अनेन इति ‘वचनम्’, अनुवन्। श्लोकस्यादौ मनुनिर्देशा मङ्गलार्थः, परमात्मनः
एव संसारस्थितये सार्वज्ञैश्वर्यादिसम्पन्न-मनुरूपेण प्रादुर्भूतत्वात् तदभिधानस्य मङ्गलाति-
शयत्वात् (18)। वक्ष्याति हि—“एनमेके वदन्त्यग्निं मनुमन् प्रजापातः” (19) इति।
‘एकाग्र’ विषयान्तराभ्याच्चिन्नचित्तम्, ‘भासीनं’ सुखोपाविष्टम्, ईदृशस्यैव महर्षिप्रज्ञोत्तर-
दानयोग्यत्वात् (20)। ‘अभिमन्य’ अभिसुखं गत्वा, ‘महर्षयः’ महान्तस्य ते ऋषयश्चेति,
तथा ‘प्रतिपूज्य’ पूजयित्वा। यद्वा, मनुना पूर्वं स्वागतासनदानादिना पुजिताः, तस्य
पूजां कृत्वा इति ‘प्रति’शब्दादुप्रायते (21)। ‘यद्यान्यायं’—येन ‘न्यायेन’ विधानेन प्रश्नः
कर्तुं युज्यते—प्रणति-भक्ति-प्रज्ञातिशयादिना। वक्ष्याति च—“नाष्टः कस्यचिद्वृथाद
न चान्यायेन वृक्षतः” (22) इति। ‘अभिमन्य’ ‘प्रतिपूज्य’ ‘अनुवन्’ इति क्रियावर्थेऽपि
‘मनुम्’ इत्येव कर्म; अनुवन्तित्वमप्यव्ययितकर्मता, त्रुविधातीर्षिकर्मकत्वात् (23) ॥ १ ॥

Kulluka Explained.

1. श्रूयताम् &c.—From here up to श्रूयताम् in the 4th verse,
we get the three essential points which will induce an

inquisitive mind to peruse the work. These three points are (i) विषय (i.e. the *subject-matter* of the work), (ii) सम्बन्ध (i.e. the *relation* of the work with the subject-matter), and (iii) प्रयोजन (i.e. the *aim* of the work).

2. तत्त धर्म एव &c.—Of these the subject-matter is धर्म (sacred law).

3. तैत्त सङ्ग &c.—The relation of धर्म with the Mánava S'ástra (i.e. this work) which is nothing but an arrangement of words is प्रतिपाद्य-प्रतिपादकभाव; [i.e., धर्म is प्रतिपाद्य and this work is प्रतिपादक । In other words, the work seeks to set forth what धर्म is.]

4. प्रमाणात्तरासन्निकष्टस्य &c.—धर्म which is the means of attaining heaven (स्वर्ग) and even of the final emancipation (अपवर्ग), is beyond the pale of any other means of knowledge e.g. प्रत्यक्ष, अनुमान, &c., but can be known only through the S'ástras.

5. प्रयोजनं &c.—The aim of this work is (to be a means of attaining) स्वर्ग and अपवर्ग. [अपवर्ग = मोक्ष or final emancipation].

6. तस्य &c.—That can be attained by धर्म only.

7. यद्यपि &c.—[N. B. It has already been stated that धर्म is the subject-matter of this work. One might say that not only धर्म, but also काम, अर्थ and मोक्ष—the other three ends of life—are the subject-matters of the work, as the latter subjects also have been dealt with here. Kullūka now proceeds to show that these latter ends have indeed been dealt with in this work, but they have been done in such a manner that they might come within the domain of धर्म. So, they need not be separately mentioned.]

यद्यपि &c.—Although such things as intercourse with one's wife, which would come properly under the heading of काम, have been mentioned in this treatise, yet by the enunciation of such rules as 'ऋतुकाशान्निगामी खात् सद्वारनिरतः सदा'

(III. 45), whose things have, so to say, turned to be धर्म ।
[In other words, this kind of काम is as good as धर्म ।]
N. B. The quotation ' ऋतुकालाभिगामी &c. ' means—A wife should be visited *only* during the prescribed period of her courses.

8. एवं च &c.—Similarly, the earning of livelihood [which would properly come under the heading of धर्म] being qualified by such rules as ' ऋतासुताभ्यां जीवेत् ' &c., (IV. 4, &c.), turns, so to say, to be धर्म । [In other words, such kinds of धर्म are as good as धर्म ।] N. B. The quotation means—One may subsist by Rita (i.e. corns gleaned) and Amrita (i.e. what is got unasked).

9. मोक्षोपायत्वेन &c.—This S'ástra speaks of चात्मज्ञान as the means of मोक्ष । Now, चात्मज्ञान is a धर्म and so the fact that धर्म is the subject-matter of this S'ástra and that it imparts instructions as to the attainment of मोक्ष, is established.

10. पौरुषेयत्वेऽपि &c.—The words of Manu, although they come from the lips of a human being, are authoritative in as much as they are based upon श्रुति (Vedas) and have been accepted by persons of unimpeachable conduct.

11. छान्दोग्यब्राह्मणे &c.—We learn from the Chhándogya Bráhmāna that whatever Manu said is [salutary like] medicine.

[N. B. Veda is of two kinds—Mantra and Bráhmāna. The quotation ' मनुर्वै यत् किञ्चावदत् तदमेवजं भेषजतायै ' is from ताण्ड्य-ब्राह्मण २१।१६।३ । The name छान्दोग्य-ब्राह्मण given by Kull. is a collective name of the ताण्ड्य and 7 other Bráhmānas belonging to the Sāma-veda. The passage occurs with slight variations in three other places—Káthaka, xi, 5 ; Maitráyaniya, I. १. 5 and Taittiríya, II. 2. 10. 2.]

[श्रुते—Quotations from श्रुति are always introduced with the word श्रुते, and those from स्मृति with the word स्मृत्येति ।]

12. बृहस्पतिरपि चाह &c.—Bṛihaspati [author of one of the

प्रथमोऽध्यायः

20 principal Smritis] says—The superiority of Manu lies in the fact that he puts down in a systematised form the contents of the Vedas. The Smṛiti (code of law) which is opposed to the teachings of Manu is not so commendable. So long do S'āstras, the science of Logic, Grammar, &c., shine as long as Manu does not appear [in the field].

N. B. This passage is not found in the printed code of Brihaspati.

13. पुराणं &c.—The Purānas, the code of Manu, the Vedas with their auxiliary sciences [for which see under II. 105], and the medical science (viz. A'yurveda)—these are by themselves authoritative (आशासिद्धानि), and should not be destroyed by (sophisticated) reasoning.

14. विरोधि &c.—[This is the meaning of the previous sentence, viz., न इत्यन्यानि हेतुभिः]—Sophisticated reasonings like those of the Buddhists, should not be directed against them, but favourable arguments like those of the Mīmāṃsā Philosophy should certainly be employed.

15. वक्ष्यति—[Manu] will say later on, viz., in Chap. XII.

16. चावे &c.—He alone, and no other person, knows the sacred law, who explores [the utterances of] the sages and the body of the laws, by reasonings not repugnant to the Vedic lore.—[Manu, XII. 106.]

17. सकल...मनुम्—[The द्वितीयान्न word मनुम् is the word of the text.] Why is मनु so called ? As he is conversant with all the subjects dealt with in the Vedas.

N. B. 'सकलवेदार्थादिमननात् मनुः इति कथ्यते, तं मनुम्' would have expressed the sense more clearly. But Kull. is always very concise.

18. श्लोकश्च &c.—The verse begins with the term मनु । The mention of the name of मनु just at the beginning of the verse is auspicious. The Supreme Being appeared in the

shape of Manu endowed with omniscience and omnipotence, and hence the utterance of that name serves as a मङ्गलाचरण ।

19. एनमेके &c.—Some call Him (the Supreme Soul) Agni, others (call Him) Manu, the progenitor of creatures. —[Manu, XII, 123.]

20. ईदृशस्त्वेव &c.—Only such a one (i. e. who is एकाग्र and सुखोपविष्ट) is in a position to answer the queries of the sages.

21. 'प्रति'शब्दात् ब्रवीयते—Is to be inferred from the use of the word प्रति ।

22. नादृष्टः &c.—One should not explain anything to any body unasked, nor should he answer a person who asks *improperly*.—[Manu II. 110.]

23. अब्रुवन् &c.—मनुम् is the अकथित-कर्म i. e. the indirect object of अब्रुवन् [the direct object being वचनम्] । [The indirect object is called the अकथित-कर्म which means 'the object which might be used as some other case (e. g., अपादान, अधिकरण, &c.), but has *not been spoken of* (अकथित) as such.]

N. B. A root is often designated with the addition of an इ or तिप् । Thus, ब्रू, ब्रुविः and ब्रवीतिः—all mean the root ब्रू ।

Notes.

मनुम्—मन (to meditate) + उ—कर्तृवाच्ये । See Kull. 17.

एकाग्रम्—Medhātithi explains it as follows—एकस्मिन् विषये अग्र (=मनः) यस्य सः एकाग्रः, तम् । But the word अग्र is seldom used in the sense of मनः । So, we may propose the following exposition—एकम् (=एकः विषयः) अग्रम् (or अग्रे) यस्य सः एकाग्रः, तम् । Adjective to मनुम् ।

आसीनम्—आस (to sit) + शानच्—कर्तृवाच्ये ; seated.

प्रतिपूर्वम्—(i) पूर्वजयित्वा । The prefix प्रति is expletive here ; it has no special force ; or, (ii) after having returned (प्रति) salutations to Manu [who had welcomed and saluted them first] .

यथान्वायम्—तन्वायम् अनतिक्रम्य इति यथान्वायम्, अव्ययीभावः । Duly.

Kull. taking the word with अनुवन् explains this 'duly' to mean 'with the proper attitude of listeners, viz., with faith, regard, salutation, &c.' Cf. Manu, II. 100. The word may, however, be taken with प्रतिपूज्य also or rather with both, and it is perhaps with this purpose that the word has been placed by the author in an intermediate position.

भगवन् सर्ववर्णानां यथावदनुपूर्वशः ।

अन्तरप्रभवाणाञ्च धर्मान् नो वक्तुमर्हसि ॥ २ ॥

Prose.—[छे] भगवन् [त्वं] सर्ववर्णानाम् अन्तरप्रभवाणां च धर्मान् नः (= अस्माभ्यं) यथावत् अनुपूर्वशः [च] वक्तुम् अर्हसि ।

Bengali.—इ भगवन्, बाक्याणि सर्ववर्णैरेव च अन्तरप्रभव संकीर्ण जातिमनुद्देश्य धर्म आपनि अनुग्रह करिमा आनुपूर्विक आमादिगैरे निकटे यथाप्य कौर्त्तन कर्त्तन ॥ २ ॥

English.—Be pleased, O lord, to tell us precisely and in due order the sacred laws of all the [principal] castes and also of the intermediate ones. 2.

Kulluka. किमनुवन् इत्यपेक्षायामाह—भगवन्नित्यादि । ऐश्वर्यादीनां भगवद्भ्यो वाचकः (1) । तदुक्तं विश्वपुराणे [३।५।७४]—“ऐश्वर्यस्य समयस्य बौर्यस्य यशसः त्रियः । ज्ञानवैराग्ययोगैश्च वर्षा भग इतीहना” (2) ॥ मतुवन्नेन सन्तोषनं ‘भगवन्’ इति । ‘वर्णाः’ ब्राह्मण-क्षत्रिय-वैश्य-शूद्राः, सर्वे च ते वर्णाश्चेति ‘सर्ववर्णाः’, तेषाम् । ‘अन्तरप्रभवाणाञ्च’ सङ्कीर्णजातीनां चापि (3) —अनुलोम-प्रतिलोमजातानाम् अन्वह-करण-क्षत्रप्रभृतीनां (4), तेषां विजातीय-मैथुन-सम्भवत्वेन खरतुरगीय-सम्पर्क-जाताश्चतरवत् जाल्यन्तरत्वात् वर्ष-शब्देन अग्रहणात् पृथक् प्रश्नः (5) । एतेन अस्य शास्त्रस्य सर्वोपकारकत्वं दर्शितम् । ‘यथावत्’—यो धर्मा यस्य वर्षस्य येन प्रकारेणाहति, इत्यनेन आश्रमधर्मादीनामपि प्रश्नः (6) । ‘अनुपूर्वशः’ क्रमेण—प्रथमं (क) जातकर्म्म, तदनु नामधेयमित्यादिना । धर्मान् ‘नः’ अस्माभ्यं ‘वक्तुमर्हसि’ सर्वधर्माभिधाने योग्यो भवसि । ‘तस्माद् ब्रूहि’ इति आश्लेषणम् अष्टाह्वार्यम् (7) । यत्तु ब्रह्महत्यादिरुपाधर्मेकोत्तममप्यत्र तत् प्रायश्चित्त-विधिरुप-धर्मविषयत्वेन, न स्वतन्त्रतया (8) ॥ २ ॥

(क) M, S and V omit प्रथमं perhaps on the ground that जातकर्म्म is not the very first of the संस्कारसः. We have, however, kept it here on the ground of perspicuity.

Kulluka Explained.

1. ऐश्वर्यादीनाम् &c.—The word भग means ऐश्वर्य (i. e. ईश्वरत्व = mastery), &c. [See Kull. 2.]

2. The word भग means these six things :—perfect lordship (i. e. ability to do anything and everything), strength, fame, riches, knowledge and absence of worldly desires. This is the convention (इदं न्यायः) ।

N. B. That such and such words should mean such and such things is nothing but a *convention*.

3. संकीर्ण &c.—Also of the mixed castes.

4. अनुलोम &c.—Those who are begotten in the manner of अनुलोम and प्रतिलोम, viz., अश्वत्थ, करण, चक्षु, &c. [See Notes].

5. तेषां विजातीय &c.—These (sub-castes) are separately referred to as they do not belong to any particular वर्ण, in as much as they are produced by promiscuous intercourse [between two primary castes] like the mule (अश्वतर) which springs from the intercourse between the ass and the horse, and is thus a quite distinct breed.

N. B. Kullûka forgets here that the issue of अनुलोम-विवाह is quite legitimate and is, in some cases at least, held to belong to his father's caste. [See Manu X. 5]. To say that the मूर्धाभिविक्त, अश्वत्थ, &c., are non-descripts is extremely perverse.

6. यो धर्मः &c.—What is duty of what class and how is that duty to be performed ; hence, the query includes also आश्रमधर्म, &c. N. B. आश्रमधर्म means the duties relating to the different stages of life. [See under II. 25.]

N. B. By the expression येन प्रकारेण अहंति Kullûka hints that the word यथावत् is formed with the affix वति—अर्हार्थे ।

7. तथात् &c.—The request 'therefore say' is to be understood.

8. यत् &c.—That the work also describes such *sinful* acts as ब्रह्महत्या, &c., is to be explained by the fact that they are not

spoken of independently, but in connection with their *expiations* (प्रायश्चित्त) which will indeed prove as *virtues*.

Notes.

यथावत्—यथा + वत्—अर्थात् ; by the rule 'तदहम्' ।

अनुपूर्वशः—अनुपूर्व + शस् ; अव्ययम् । In due order ; first जातकर्म [see II. 29], then नामकरण [II. 50], and so on.—Kull. It should be noted, however, that जातकर्म is not the very first of the संस्कारs. Three other संस्कारs precede it. Govinda-rāja is more accurate when he explains अनुपूर्वशः as निषेकादिकमेव, निषेक or गर्भाधान being the first of the संस्कारs. For the संस्कारs, see under II. 26.

अन्तरप्रभवाणाम्—The अन्त is optional here by the rule 'प्रातिपदिकान्त-गुम्-विभक्तिषु च' । अन्तरे प्रभवः येषाम् ; of the intermediate ones, i. e., of the sub-castes (born of two different castes). These may be broadly divided into two classes :—

- (i) अनुलोमजाः—viz. मुर्धाभिषिक्त, अश्वत्थ, &c. (who are begotten by superior castes on women coming from inferior ones), and
- (ii) प्रतिलोमजाः, viz., चतु, चाण्डाल, &c., (who are begotten by inferior castes on women coming from superior ones).

N. B. अनुलोम may be of two kinds—due to (i) विवाह or (ii) व्यभिचार । The former is approved, while the latter is disapproved by the S'āstras. प्रतिलोम is always disapproved. (1)

मुर्धाभिषिक्त [also called मुर्धावसिक्त]—has a ब्राह्मण father and a duly married चरित्र mother. [Yājñavalkya, I. 91.] (2)

अश्वत्थ—has a ब्राह्मण father and a duly married वैश्य mother. [Manu, X. 8.] (3)

करण—has a वैश्य father and a शूद्रा mother. Cf. 'वैश्यात् करणं शूद्रात्' [Yājñavalkya, I. 92]. The explanation of the term करण here as referring to the ब्राह्मचरिण्यु class of that name (as has been done by some) seems to be out of place. (4)

चतु (प्रथमैकवचने चता)—has a शूद्र father and a चरित्रा mother. [Manu, X. 12].

चाण्डाल—has a शूद्र father and a ब्राह्मणी mother. [Manu, X. 12.]

॥ ५ ॥ त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयम्भुवः ।

अचिन्त्यस्याप्रमेयस्य कार्यतत्त्वार्थवित् प्रभो ॥ ३ ॥

Prose.—[३] प्रभो. त्वं हि (=यतः) एकः स्वयम्भुवः (=अपौरुषेयस्य) अचिन्त्यस्य अप्रमेयस्य अस्य सर्वस्य विधानस्य (=वेदस्य) कार्यतत्त्वार्थवित् ।

Substance.—सर्व धर्माः वेदे उक्ताः । स तु वेदः सूच्यात्वात् बाहुल्यात् च अस्माभिः कान् क्षेत्रज्ञं ज्ञातुं न शक्यते । त्वमेव तस्य तत्त्वं सम्यक् जानासि । अतः त्वमेव अस्मान् धर्मं वक्तुम् अर्हसि, नाऽन्यः कोऽपि ।

Bengali.—যেহেতু হে প্রভো, একমাত্র আপনিই এই অচিন্তনীয়, অপ্রমেয়, ও অগৌরবের সমস্ত বেদের প্রতিপালক কর্ত্ত্ব ও ব্রহ্ম বিসয়ে অভিজ্ঞ ॥ ৩ ॥

English.—For, 'Thou alone, O lord, knowest the rites [enjoined] and the real essence [established] by this self-existent system of the entire ordinance (i. e. Veda), which is unknowable and unfathomable. 3.

Kulluka. सकलधर्माभिधान-योग्यत्वे हेतुमाह—त्वमेकः इत्यादि । 'हि'शब्दो हेतौ । यस्मात् त्वम् 'एकः' अद्वितीयः (१), अस्य 'सर्वस्य' प्रत्यक्षश्रुतस्य स्मृत्याऽनुमेयस्य च (क) (२), 'विधानस्य'—विधीयन्तेऽनेन कर्माणि अग्रिहावादीनौति 'विधानं' वेदः तस्य, 'स्वयम्भुवः' अपौरुषेयस्य, 'अचिन्त्यस्य'—बहुशाखाविभिन्नत्वादियत्तया परिच्छेत्तुमयोग्यस्य (३), 'अप्रमेयस्य'—सौमंसादिन्याय-निरपेक्षतया अनवगम्यमान-प्रमेयस्य (४), 'कार्यम्' अनुष्ठेयम्—आद्यष्टोमादि, 'तत्त्वं' ब्रह्म—“सत्यं ज्ञानमनन्तं ब्रह्म” [तैत्तिरीय २।१।१] इत्यादिवैदान्तवेद्यं (५), ते एव 'अर्थः' (ख) (६) प्रतिपाद्यभागः (७), तं वेत्तीति 'कार्यतत्त्वार्थवित्' । (मेधातिथिस्तु कर्म-सौमंसा-वासनया वेदस्य कार्यमेव तत्त्वरूपोऽर्थकं वेत्तीति) कार्यतत्त्वार्थविदिति व्याचष्टे (८), तत् न (९) । वेदानां ब्रह्मण्यपि प्रामाण्याभ्युपगमात् न कार्यमेव तत्त्वरूपोऽर्थः (१०) । धर्माधर्म-व्यवस्थापन-समर्थत्वात् 'प्रभो' इति सन्निधानम् (११) ॥ ३ ॥

Kulluka Explained.

१. अद्वितीयः—You alone.
२. प्रत्यक्षश्रुतस्य &c.—N. B. Veda is of two kinds—(i) Some

(क) स्मृत्याऽनुमितस्य—A. प्रत्यक्षस्य तस्य स्मृत्याऽनुमेयस्य—S and V.

(ख) तदेव अर्थः—All except A and S.

texts are directly found in the Veda ;—these are called प्रत्यक्षत (directly known) Veda ; and (ii) some texts are to be inferred from their references in the Smritis, &c.;—these are called अनुमेय Veda. When some matters are found in Smritis, &c., but not in the Veda, it is to be inferred that they must have been in the Veda also, but that those texts have been lost somehow or other.

3. बहुशाखा &c.—Too high for conception on account of its being divided and sub-divided into various branches (शाखा) ।

N. B. The Veda is principally divided into 4 divisions, viz. Rik, Yajuh, Sáma and Atharva, each of which, again has great many sub-divisions (शाखा) ; such as, शाकल, वाष्कल, आश्वलायन, &c., of the Rig-veda ; कठ, तैत्तिरीय, &c., of the Yajur-veda ; कौण्डिन, &c., of the Sáma-veda ; and श्वेतकेतु, &c., of the Atharva-veda.

4. मीमांसादि &c.—The sense of which is incapable of being understood independently of (i. e. without the help of) the maxims of the Mimámsá philosophy.

5. सत्यं &c.—Which can be known from such texts of the Vedánta (i. e. Upanishad) as 'सत्यं ज्ञानमनन्तं ब्रह्म' ।—तैत्तिरीयोपनिषत्, ३।१।१ ।

6. ते एव अर्थः—These two viz. कार्य and तत्त्व are the objects in view.

7. प्राप्तपादभागः—The principal thing to be established.

8. मेधातिथिः &c.—Medhātithi, however, owing to the impression (वासना) left on him by the कर्ममीमांसा [of Jaimini (as distinguished from ब्रह्ममीमांसा i. e. Vedánta philosophy of Vyása)] explains the phrase thus—तत्त्वद्वयः अर्थः तत्त्वार्थः, कार्यमेव तत्त्वार्थः, न वेति इति ।

9. तन्न—That's not it.

N. B. The मीमांसा Philosophy which establishes the importance of कर्म i. e. sacrifices, &c., is called कर्ममीमांसा, and the

वेदान् Philosophy which establishes the importance of तत्त्वज्ञान is called ब्रह्ममीमांसा. Medh. was an ardent student of the former school, but Kull. recognises the latter school also. Medh., consistently with his creed, in explaining the phrase कार्यतत्त्वार्थे &c. takes कार्य only to be the principal object of the Vedas. Kull. finds fault with that explanation and ascribes it to the undue influence of कर्ममीमांसा over Medhātithi. For Kullūka's grounds, see below.

10. वेदानां &c.—The Vedas are admitted to be a proof in regard to the Supreme Being also, and therefore कार्य is not the only object of the Vedas.

11. धर्माधर्मौ &c.—Manu is addressed as the 'lord' as he is competent to speak authoritatively on धर्म and अधर्म.

Notes.

विधानस्य—Of the Vedas. विधीयन्ते अनेन कर्माणि (अग्निहोत्रादीनि) इति विधानं = वेदः । वि—धा + ल्यट्—करणवाच्ये । The word is seldom used in this sense.

स्वयम्भुवः—स्वयम्-भू + क्तिप्—षष्ठाः एकवचनम् ; adj. to विधानस्य which is neuter. Hence, in the first case, singular, the word should be spelt as स्वयम्भु (with short उ in the neuter)—स्वयम्भु means self-born, i. e., eternal.

अचिन्त्यस्य—See Kull. explained 3.

अप्रमेयस्य—See Kull. explained 4.

कार्यतत्त्वार्थवित्—(i) कार्यं च तत्त्वं च कार्यतत्त्वं, कार्यतत्त्वे एव अर्थः कार्य-तत्त्वार्थः, तं वेति इति विद् + क्तिप्—कर्तरि । Kull.

(ii) तत्तम् एव अर्थः तत्त्वार्थः, कार्यम् एव तत्त्वार्थः कार्यतत्त्वार्थः, तं वेति इति —Medh.

स तैः पृष्टस्तथा सम्यगमितीजा महात्मभिः ।

प्रत्युवाचाश्चैव तान् सर्वान् महर्षीञ्छ्रूयतामिति ॥ ४ ॥

Prose.—तैः महात्मभिः (= ऋषिभिः) तथा पृष्टः अमितीजाः सः (- मनुः)

तान् सर्वान् महर्षीन् आरब्धं श्रूयताम् इति [उपक्रम्य] सम्यक् (=यथातत्त्वं) प्रत्युवाच ।

Bengali.—महामुखव महर्षिगणकर्तृक उक्तकाले संप्रुष्टे अमितप्रभाव ब्रह्म मेहे कविनिर्गतर अर्कना करिषा “जापनारा उभूत” एई बनिषा यथायथकारे उहादिनिर्गतर अन्धेर अङ्गातर दिशादिनेन ॥ ४ ॥

English.—He of measureless power, being thus asked by those high-minded ones, honoured all those great seers and duly answered them—“Please hear”. 4.

Kulluka.—स तेः पृष्ठस्तथा सम्यगित्यादि । ‘सः’ मनुः ‘तेः’ महर्षिभिः ‘तथा’ तेन प्रकारेण पूर्वोक्तं न्यायेन प्रथति-भक्ति-ग्रहादिभ्यादिना पृष्ठस्तान् ‘सम्यक्’ यथातत्त्वं प्रत्युवाच ‘श्रूयताम्’ इत्युपक्रम्य (1) । ‘अभिधानम्’ अपरिच्छेदम् ‘भोजः’ सामर्थ्यं ज्ञान-तत्त्वाभिधानादी यस्य सः तथा । अतएव सर्वज्ञ-सर्वशक्तितया महर्षीणामपि प्रशंसिष्यः । ‘महात्मभिः’ महानुभावैः । ‘आरब्ध’ पूजयित्वा—आङ्पूर्वस्य श्रुत्यन्तर्त्यवन्तस्य रूपमिदम् । धर्मस्याभिधानमपि (2) पूजनपुरःसरमेव कर्तव्यमित्यनेन दर्शितम् ।

ननु (3), मनुप्रणीतत्वे अस्य शास्त्रस्य ‘स पृष्ठः प्रत्युवाच’ इति न युक्तम्, ‘अहं पृष्टो ब्रवीमि’ इति युज्यते । अन्यप्रणीतत्वे च कथं मानवीय-संज्ञितेति ? उच्यते (4) । —प्रायेण आचार्याणांमिथं शैली (5) यत् स्वाभिप्रायमपि परोपदेशमिव वर्णयन्ति (6) । अतएव “कस्यांखपि जेमिनिः, फलाधेलात्” इति जेमिनिरेव मतम् (7) [भीमासा—१।१४] । अतएव “तदप्येपि बादरायणः, सम्भवात्” इति बादरायणस्यैव भारीरक-सूत्रम् (8) [१।११२६] ॥ अथवा मनूपादिषु धर्मास्तत्त्वेष्वेव भ्रूयणा तदाज्ञया उपनिबद्धाः । अतएव वक्ष्यति—“एतद्वैद्यं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः” इति • [मनु—१।५२] । अतो युज्यते एव ‘स पृष्ठः प्रत्युवाच’ इति । मनूपादिष्वर्थाप-निबद्धत्वाच्च मानवीय-संज्ञितेति व्यपदेशः (9) ॥ ४ ॥

Kulluka Explained.

1. श्रूयताम् इत्युपक्रम्य—Beginning with श्रूयताम् ।
2. अभिधानम्—Exposition.
3. मनु—[This अव्यय is often used to introduce a discussion. For the discussion, see Notes.]
4. उच्यते—This may be said in reply.
5. शैली—Mannerism.

—6. स्वाभिप्रायमपि &c—Describe even their own views as those of others.

7. कर्माणि &c. [सोमांसासूत्र. ३।१।४]—Jaimini himself is the author of the Sûtra 'कर्माणि &c.', [but he refers to himself in the third person.]

N. B. While discussing the *means* (श्रेय) and the *end* (फल) Jaimini, the author of the सोमांसा philosophy, first quotes the opinion of the sage Bádari who holds that only द्रव्य, गुण and संस्कार are the means—'द्रव्यगुणसंस्कारेषु वादरिः' (३।१।२)। Then he gives his own opinion* in the Sûtra 'कर्माणि जैमिनिः, फलायैत्याम्' (३।१।४) which means—according to Jaimini the कर्म (i. e. sacrifices) also are श्रेय or means (not an end), for, they are enjoined to be performed as means to an end].

8. तदुपर्यपि &c.—Bádaráyana (name of Vyása) himself is the author of the शारीरकसूत्र (i. e. Vedánta Sûtra) 'तदुपर्यपि &c.' [but he refers to himself in the third person].

N. B. The Sûtra 'तदुपर्यपि' &c. (१।३।२६) means—The S'ástra is a necessity [not only with man, but] also with those higher than man, i. e., the gods, &c. Why ? Because there is every possibility of its being so, [in as much as the gods, &c. also have their own ends (e. g., मोक्ष) to pursue]. Vedánta Sûtras of Vyása are called शारीरक Sûtras. शरीरम् आत्मत्वेन अभिसम्बन्धते इति शरीरं जीवः। शरीरम् (जीवम्) अधिष्ठत्य कृतं सत्वम् इति शरीर + कन् ।

9. मनुपदिष्ट &c.—The work is called मनुवीर्य-संहिता in as much as it contains the धर्म [originally] instructed by Manu.

Notes.

कर्मिनीजाः—अशितम् भोजः (सामर्थ्यम्, अत्र ज्ञानतत्त्वकथनादौ सामर्थ्यं) यस्य सः—बहुव्रीहिः ।

आर्च्य — आउ-अर्च + ल्यप् । Having worshipped.

महर्षीञ्जुयताम्—महर्षीञ् and जुयताम्, when combined by the rules of Sandhi, will yield 4 optional forms—महर्षीञ्जुयताम्, महर्षीञ्-जुयताम्, महर्षीञ्जुयताम् and महर्षीञ्जुयताम् । Sandhi is compulsory in a poetic foot

Question. How would you justify the title Manu-Samhitā in spite of this reference to Manu in the third person (सः) instead of in the first person (अहम्) ?

Answer. It may be justified in two ways :—

i) It was an almost common practice with the ancient **आचार्यः** to refer to themselves in the third person. Or,

(ii) It might be that these are not the words of Manu, but of his pupil Bhrigu, as would appear from passages like एतद्वाक्यं भृगुः शान्तं यावद्विष्यत्यशेषतः (I. 59). The title Manu-Samhitā will then mean 'the Samhitā which contains the *teachings of Manu*, although not always his exact words'. See Kull.—
'ननु मनुप्रणीतत्वे.....मानवीयसंहितेति व्यपदेशः' ।

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।

अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ ५ ॥

Prose.—इदं (=जगत्) संहतः (=सर्वम्) तमोभूतम् अप्रज्ञातम् अलक्षणम् अप्रतर्क्यम् अप्रतर्क्यम् प्रसुप्तम् इव आसीत् ।

Substance.—परिदृश्यमानम् इदं सर्वे जगत् आदौ प्रकृतौ लीनम् आसीत् । तदा प्रत्यक्षानुमानादि-प्रमाणसाहाय्येन तर्कयित्वा इदं ज्ञातुं शक्यं नामोत् ।

Bengali.—[यथम् अवधार] এই সমস্ত জগৎ ভিন্ন অর্থাৎ প্রকৃতিতে লীন ছিল । ইহা চক্ষুরাদি ইন্দ্রিয়ের অগোচর, অনুমানের অগম্য, তর্কের অযোগ্য এবং শব্দ-প্রমাণের বহির্ভূত ইহা অস্তরের স্থায় [ক্রিয়াজ্ঞ] ছিল । ৫ ।

English.—All this [world] was immersed in Tamas (i.e. Prakriti or the Root-evolvent)—imperceptible, destitute of distinctive marks, unattainable by reasoning and undefinable [by authoritative statements] as if in profound sleep. 5.

Kulluka. “**युताम्**” इत्युपचिन्तनमर्थमाह—आसीदिदमिति । ^{अनु. सुनीना} ^{अनु. १. १७.} अर्थविषयप्रश्ने तत्रैव उत्तरं दातुमुचितम् । तत् कौटिल्यमप्रसूतः (१) प्रलयदशायां कारण-लीनस्य (२) जगतः सृष्टिप्रकरणावतारः (३) ? अत्र निधातिथिः समादधे ।—शास्त्रस्य ~~अनु. १. १७.~~ प्रयोगजनकम् अनेन सर्वेषु प्रतिपाद्यते । ब्रह्माद्याः स्थावरपथ्येभ्यः संसारगतयो चर्माधर्मनिमित्ता अपि प्रतिपाद्यन्ते (४)—“तमसा बहुरूपेण वेष्टिताः कर्महेतुना” इति

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[मनु—१।४८] । वक्ष्यति च—“एता इहास्य जीवस्य गतोः स्वेनेव चेतसा । धर्मतोऽ-
धर्मतश्चैव धर्मो दध्यात् सदा मनः ॥” इति [मनु—१।५२] । ततश्च निरति-
शयेनैव हेतुधर्मः ; तद्विपरीतस्य अधर्मः ; तद्रूपपरिज्ञानार्थमिदं शास्त्रं महाप्रयोजनम्
अध्येतव्यम् इत्याध्यायतात्पर्यम् (क) (५) इत्यनेन (६) । गोविन्दराजस्यापि इदमेव
समाधानम् ; नेतन्मनोहरम् । धर्मस्वरूपप्रश्ने यत् धर्मस्य फलकीर्तनं तदपि अप्रस्तुतं,
धर्मोक्तिमात्रात् हि शास्त्रम् अर्थवत् । किञ्च (७)—कर्मणां फलनिर्वृतिं धर्मेत्युक्ते
महर्षिभिः । इदं वक्ष्यमाणा सा वक्तुमादौ न युज्यते (८) ॥

इदन्तु वदामः—सुनीनां धर्मविषयक्षेत्रे जगत्कारणतया ब्रह्मप्रतिपादनं धर्मकथन-
मेव इति न अप्रस्तुताभिधानम्, आत्मज्ञानस्यापि धर्मरूपत्वात् । मनुनेव “इतिः चमा
इमोऽन्तेऽर्थोचमिन्द्रियनिग्रहः । धौर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥” इति
[मनु—६।८९] दशविधधर्माभिधाने विश्वाशब्दवाच्यमात्मज्ञानं धर्मत्वेनोक्तम् (९) । महा-
भारतेऽपि—“आत्मज्ञानं तितित्वा च धर्मः साधारणो (१०) रूप” इत्यात्मज्ञानं धर्म-
त्वेनोक्तम् । याज्ञवल्क्येन तु परमधर्मत्वेन (११) । यदु म् [याज्ञवल्क्य १।८]—“इत्या-
चारदमाऽहिंसा दानं स्वाध्यायिकर्म च । अयं तु परमो धर्मो यद्योगेनात्मदर्शनम्” ॥ (१२)
इति । जगत्कारणत्वञ्च ब्रह्मलक्षणम् (१३), अतएव ब्रह्ममोमांसायाम् “अथातो
ब्रह्मनिर्वासा” इति सूत्रानन्तरं ब्रह्मलक्षणकथनाय “जन्माद्यस्य यतः” (१४) इति द्वितीया-
स्तं भगवान् बादरायणः प्रणिनाय ।—अस्य जगतो यतः “जन्मादि” सृष्टिस्थितिप्रलयम्
इति सूत्रार्थः । तथाच श्रुतिः—“यतो वा इमानि भूतानि जायन्ते, येन जातानि
जीवन्ति, यत् प्रयत्नाभिसंविशन्ति, तद्विजिज्ञासस्व तदब्रह्मेति” (१५) [तेतिरीय—
३।११] । प्राधान्येन जगदुत्पत्तिस्थितिलयनिमित्तोपादान-ब्रह्म-प्रतिपादनम् आत्मज्ञानरूप-
परमधर्मावगमाय प्रथमाध्याये (ख) कृत्वा (१६) संस्कारादिरूपं धर्मं तदङ्गतया
द्वितीयाध्यायादिकमेव वक्ष्यति इति न कश्चिद्विरोधः (१७) । किञ्च, प्रश्नोत्तरवाक्याना-
मेव स्वरसात् (१८) अयम् उक्तः (ग) अर्थो लभ्यते । तथाहि—

॥ ॥ धर्मो पृष्टे मनुब्रह्म जगतः कारणं ब्रूवन् ।
आत्मज्ञानं परं धर्मं विनिति व्यक्तमुक्तवान् ॥
प्राधान्यात् प्रथमाध्याये साधु तस्यैव कीर्तनम् ।
धर्मोऽन्यस्तु तदङ्गत्वादयुक्तो वक्तुमनन्तरम् (१९) ॥

(क) इत्याद्यध्यायतात्पर्यम्—A, B, Bg, G, J, M, V.

(ख) प्रथमाध्यायम्—All except A and P.

(ग) उक्तः—Omitted in A, but mentioned in P. मनुक्तः—An
others.

✓ 'इदम्' इति अध्येषः (20) सर्वस्य प्रतिभासमानत्वात् जगन्निर्दिश्यते (21) । इदं जगत् तमोभूतं तमसि स्थितं लोभमानात् । तमःशब्देन गुणवृत्त्या (22) प्रकृति- निर्दिश्यते । (तम इव 'तमः' । यथा तमसि लीनाः पदार्थाः अध्येक्षेण न प्रकाशन्ते (क), एवं प्रकृतिलीना अपि भावा नावगम्यन्ते इति गुणयोगः (23) । प्रलयकाले सत्कारूप- तथा प्रकृतौ लीनमासीदित्यर्थः । तथाच श्रुतिः [ऋग्वेद, १०।१२।३]—“तम आसीत् तमसा गूढमये” इति । प्रकृतिरपि ब्रह्मात्मना (क) अव्याकृता (ग) (24) आसीत् । अतएव ‘अप्रज्ञातम्’ अप्रत्यक्षम् । सकलप्रमाणश्रेष्ठ(च)-प्रत्यक्षगोचरः प्रज्ञात इत्युच्यते (25) तत्र भवति इति अप्रज्ञातम् । ‘अलक्षणम्’ अननुमैयं—लुप्त्यते (26) अनेनेति ‘लक्षणं’ लिङ्गं (27), तदस्य नास्तीति अलक्षणम् । ‘अप्रतक्ष्ये’ तर्कयितुमशक्यम् । तदानीं वाचक- स्थूलशब्दाभावात् शब्दतोऽपि ‘अविज्ञेयम्’ (28) । एतदेव च प्रमाणमयं सतकोद्देशाध्याये मनुना अभ्युपगतम् (29) । अतएव अविज्ञेयमिति अर्थापत्त्यागोचरमिति धरणीधरस्य अप्रव्याख्यानम् (30) (ङ) । न च नासीदिव इति वाच्यं, तदानीं श्रुतिनिवृत्त्यात् (31) । तथाच श्रुते [उद्देशरथक—१।४३।७]—“तद्देदन्तस्य व्याकृतमासीत्” (32) । छान्दोग्योपनिषत् [६।१।१]—“सदेव ~~निर्दिष्टम्~~ आसीत्” (33) । इदं जगत् सदेवासीत् ब्रह्मात्मना आसीदित्यर्थः । सत्शब्दो ब्रह्मवाचकः (34) । अतएव प्रसुप्तमिव सर्वतः, प्रथमार्थे तसिः (च), स्वकार्याऽचनमित्यर्थः ॥ ५ ॥ ~~End of P. 15~~

Kulluka Explained.

1. अप्रसुतः—Irrelevant.
2. कारणलीनस्य—Immersed in the Primal Cause.
3. सृष्टिप्रकरणावतारः—The introduction of an account of Creation.
4. ब्रह्माद्याः &c.—It is established here that everything in this world—from Brahmá down to the immobile creation—is due to धर्म and अधर्म. That is, धर्म leads to a higher and अधर्म to a lower form of creation.

(क) प्रकाशन्ते—All except A.

(ख) ब्रह्मात्मा—S. (ग) अवगता—A.

(च) सकलप्रमाणश्रेष्ठतया—All except J. But that is a clumsy construction which is, however, not uncommon with Kull.

(ङ) धरणीधरस्यापि व्याख्यानम्—B, Bg, Bh, G, M, P, V. धरणीधरस्य व्याख्यानम्—A. (च) प्रथमार्थे तसिः—Omitted in A and S.;

5. तद्रूपपरिज्ञानार्थम् &c.—To know the precise nature of those things (viz., धर्म and अधर्म) this highly useful S'āstra should be studied.

6. इत्यनेन—Here ends the quotation from Medh. [It begins with शास्त्रस्य महामयोजनत्वम् &c.]

7. किञ्च = Besides.

8. कर्मणा &c.—[Here Kull. takes delight to put his criticism in verse. The couplet means :—[The results of actions which will have to be discussed by the author in the 12th chapter in compliance with a request of the sages [directly to that effect], viz. कर्मणा फलनिर्दिष्टं भवेत्, cannot be, with propriety, discussed here in the beginning.

9. विद्याशब्दवाच्यम् आत्मज्ञानम्—आत्मज्ञान which is intended by the word विद्या in the preceding quotation.

10. धर्मः साधारणः—धर्म in general.

11. याज्ञवल्क्येन तु &c.—The verb of this sentence is 'उक्तम्' to be understood from the previous sentence.

12. इत्याचार &c.—इत्या, आचार, &c.. are धर्म, and आत्मदर्शन (i.e. realisation of the self) by meditation is परमधर्म.

13. जगत्कारणत्वं &c.—ब्रह्म may be properly defined as the जगत्कारण—the cause of the universe.

14. जगदाद्यस्ये &c.—अस्य (जगतः) जगदादि (सृष्टिस्थितिप्रलयम्) यतः (यज्ज्ञात्) भवति, तत् ब्रह्म ।

15. यतो वा इमानि &c.—Taittiriya Upanishad, 3. 1. 1. वा इमानि = वे इमानि । प्रयत्नि = प्र-इष् + शब्द, लो, १ मा बहुवचनम् ।

16. कृत्वा—having for its object '—ब्रह्मप्रतिपादनम्' ।

17. प्राधान्येन &c.—[It has already been stated that धर्म is the subject-matter of this treatise. So] the author first speaks of परम (primary) धर्म in the 1st chap., and then of the अद्व (secondary) धर्म (viz., संस्कार—sacraments, &c.,) in the 2nd and the following chapters. So there is nothing anomalous.

18. स्वरसात्—[स्वरस here means 'spirit', 'purport'].

19. धर्मे पृष्टे &c.—[Kull. puts the sum and substance of his own view *in verse*.]

20. अप्यक्षेप—प्रत्यक्षम्; directly with the senses.

N. B. अप्यक्षेप and अप्यक्षम् are optional forms in the अव्ययीभाव समास in the third case-ending. Here तृतीया is according to the rule “प्रकृत्यादिभ्यः &c.”

21. इदमिति &c.—The word इदम् means the ‘world’ which is before the eye of everybody.

22. गुणवत्त्वा—in the secondary sense. गुणवत्ति means ‘secondary (गुण or गौण) sense based upon analogy’.

23. यथा &c.—The गुणयोग or analogy may thus be applied. As things in darkness do not appear before our vision, so things immersed in प्रकृति or the Primal Cause cannot be discerned with the senses. Hence, प्रकृति may be called तमः ।

24. अव्याकृता—Unmanifested.

25. सकलप्रमाण &c.—Things that are प्रत्यक्ष are said to be प्रज्ञात [properly so called], as प्रत्यक्ष is the best of the प्रमाणाः.

N. B. प्रमाणाः are the means of knowledge. viz., प्रत्यक्ष, अनुमान, &c.

26. लक्ष्यते—Inferred.

27. लक्षणं=लिङ्ग - = Sign.

28. तदानीं &c.—It (the world) could not be understood by means of word [which is one of the प्रमाणाः (i. e. means of knowledge)], as there was no स्वरूप word at that time.

N. B. The word which is uttered to express an object (पदार्थ) is स्वरूपशब्द, its essence is तत्त्वशब्द. Neither of them existed in the beginning.

29. एतदेव &c.—These three प्रमाणाः (viz., प्रत्यक्ष, अनुमान and शब्द or शास्त्रवाक्य—authority of Scripture) together with तर्क as their subsidiary, [referred to respectively by the four adjectives अप्रमाणिक्यम्, अलक्ष्यत्वम्, अनिश्चित्यम् and अप्रसक्त्यम्], are recognised by Manu in the 12th chapter.

Cf. प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम् ।

वयं सुविदितं कार्यं धर्मश्रमभोक्षता ॥ xii. 104.

आर्षेऽधर्मोपदेशं च वेदशास्त्राद्विराधना ।

यस्तर्कोणाऽनुसन्धते स धर्मो वेद. नेतरः ॥ xii. 105.

30. अविज्ञेयम् &c.—Dharanidhara (one of the commentators of Manu) explains अविज्ञेयम् as 'beyond the pale of अद्यापत्ति &c.' [N. B. अद्यापत्ति, &c., are a few minor प्रमाणस्य recognised by some in addition to the primary प्रमाणस्य, viz., प्रत्यक्ष, अनुमान and शब्द referred to above.] Kull. says that this is a wrong explanation (अपव्याख्यानम्) [given by] Dharanidhara. [Kullûka's ground is that, when these exactly tally with the primary प्रमाणस्य mentioned later on by Manu himself, why should you here (in his own writing) have recourse to minor प्रमाणस्य which have never been referred to by him ?]

31. न च &c.—[Instead of saying that the world *existed* in such a condition why do you not say that it did not exist at all ? In reply to this Kull. says—] It cannot be said that the world did not exist at all ; because, [its existence] at that time is established by Vedic texts. N. B. The word तदानीं is best placed before नासीत् but seems to have been shifted to the present position through a copyist's inadvertence.

32. तद्धेदं &c.—तत् इह तादृशं &c.—तद्दृष्टारण्यक—१४।७ ।

33. सदेव &c.—इह सौम्य, इदं सत् एव अग्रे आसीत् ।

34. सत् &c.—सत् [in the quotation] means ब्रह्म—[the existent].

ननु सुवीना...युक्ती ब्रह्ममन्तरम्—The following is a summary :—

Manu is asked by the sages to lecture on धर्म. But he begins with an account of the creation of the universe. Kull. discusses the relevancy of that subject here. First he puts forth the view of Medh. and Govind. who hold that—

This topic is intended to set forth the value of धर्म by showing that धर्म leads to evolution or progress (i.e. attainment of the higher grades of creation), and अधर्म to

dissolution or degeneration (i. e. degradation to the lower grades of creation).

In criticising the above view Kull. says—

The above view is not convincing, the query of the Rishis being on चर्म्मे and not on the *value* of चर्म्मे. The latter is a subject which has been fully discussed in its proper place, *viz.*, in the 12th chap. in reply to a query distinctly to that effect. Hence, according to Kull.—

The description of this evolution of the universe is intended for the ascertainment of Brahma, the real cause of the universe, the knowledge of Brahma being regarded as the *highest virtue* in man. The highest Virtue has been mentioned in the 1st chap. and the secondary virtues (*viz.*, the sacraments, &c.) will come later on, *viz.*, in the 2nd and the following chapters.

Notes.

With this verse cf. Bible, Genesis, 1. 2.

तमोभूतम्—ततः इव इति तमोभूतम्, निव्यसमासः (अ-खपदविग्रहः) ।

सर्वतः—सर्व + तस्—प्रवृत्तार्थे । सर्वविभक्तिकस्तत्तु । So, सर्वतः प्रवृत्तनिव आसीत् = सर्वे प्रवृत्तनिव आसीत् ।

ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।

महाभूतादि वृत्तीजाः प्रादुरासीत् तमोनुदः ॥ ६ ॥

Prose.—ततः भगवान् व्यक्तः वृत्तीजाः तमोनुदः स्वयम्भूः इदं महाभूतादि व्यञ्जयन् प्रादुरासीत् ।

Bengali.—अतः पर [बाहेल्लियेर] अगोचर, [वृष्टिविशये] अवाहृतसामर्था, प्रकृति-अथर्वक भगवान् स्वयम्भूः एव महाभूतादि प्रकाशित करिमा आविर्भूत इहिलेन ॥ ६ ॥

English.—Then the self-born Lord, the director of. प्रकृति (the primal Cause), indiscernible, and with unobstructed power of creation, became manifest, making [all] these Mahā-bhūtas, &c., discernible. 6.

Kulluka.—अथ किमभूदित्याह—ततः स्वयम्भूतगणित्यादि । ततः प्रलया-
वसानानन्तरं (क) 'स्वयम्भूः' परमात्मा—'स्वयम्भवति' स्वेच्छया शरीरपरिग्रहं करोति, न तु
इतरजीववत्कर्माद्यपदेष्टः (१) । तथाच स्मृतिः [ह्यान्दोग्य ७।२।२]—'स एकाग्रो भवति,
विधा भवति' इति । 'भगवान्' ऐश्वर्यादिसम्पन्नः । 'अव्यक्तः' बाह्यकारणाधीनः (२)
—योगाभ्यासावसेयः (३) इति यावत् । 'इदं' महाभूतादि ; आकाशादीनि महाभूतानि,
आदियङ्मातृ महादादीनि च (४) ; 'व्यक्षयन्'—अव्यक्तावस्थं प्रथमं सूक्ष्मरूपेण, ततः
सूक्ष्मरूपेण प्रकाशयन् ; इतीजः—वृत्तम्, अप्रतिष्ठतमुच्यते, अतएव "वृत्तिसर्गतायनेषु
क्रमः" इत्यत्र 'वृत्तिः अप्रतिष्ठातः' इति व्याख्याते जयादित्येन (५) । 'वृत्तम्' अप्रतिष्ठतम्
'बीजः' सृष्टिसामर्थ्यं यस्य स तथा । 'तमोनुदः' प्रकृतिप्रेरकः (६) । तदुक्तं भगवद्-
गीतायां [२।१०]—'मयाध्यक्षेण (७) प्रकृतिः भूयते सचराचरम् (८) इति । 'प्रादुरासीत्'
प्रकाशितो बभूव । 'तमोनुदः' प्रलयावस्था-ध्वमेकः (९) इति तु मेधातिथि-गोविन्द-
राजौ ॥ ६ ॥

Kulluka Explained.

१. न तु इतरजीववत् कर्माद्यपदेष्टः—Whose body (i.e. birth) is not, like those of other beings, due to his acts.

N. B. We all—from Brahmá down to the lowest form of creation, viz., plants, &c.,—take births according to our own acts. But Brahma (to be distinguished from Brahmá) is above this law. He can assume any and every form according to his own will.

२. बाह्यकरणोचरः—बाह्यकरणानाम् अगोचरः । Beyond the pale of the external senses.

३. योगाभ्यासावसेयः—Knowable (अवसेय) by meditation [only].

४. आदियङ्मातृ &c.—The word आदि in महाभूताद is intended to include महत्, &c.

N. B. महत् means the principle of Intellect. For the order of creation, see the chart in the Introduction—p. xviii.

५. वृत्तिसर्ग &c —['वृत्तिसर्गतायनेषु क्रमः' is a rule of Pánini.] It means that the root क्रम is आत्मनेपदी in the senses of वृत्ति, सर्ग and तायन । In explaining this rule जयादित्य [in his काशिकावृत्ति] says that वृत्ति means अप्रतिष्ठातः ।

N. B. The exact word used by जयादित्य is अप्रतिष्ठन् and not अप्रतिष्ठातः, as put by Kull. ; both mean, however, the same thing.

6. प्रकृतिप्रेरकः—Impeller of प्रकृति [the Primal Cause].
7. अध्यक्षः—Superintendent.
8. मयाध्यक्षेण &c.—Under my direct superintendence प्रकृति brings forth this universe consisting of the movables and the immovables.—[Gītā, IX. 10].
9. प्रलयावस्थाध्वंसकः—Destroyer of the state of dissolution.

Notes.

अव्यक्तः—Adj. to स्वयम् । N. B. Medh. proposes अव्यक्तम् (instead of अव्यक्तः) as an alternative reading. In that case it will be an adjective to इदम् ।

व्यञ्जयन्—वि—अञ्ज+णिच्+यद् ; having manifested—its object is मङ्गाभूतादि ।

इदम्—Adj. to मङ्गाभूतादि ।

वत्तौजाः—वृत्तम् (अप्रतिष्ठतम्) ओजः (सामर्थ्यं i. e. सदृशसामर्थ्यं) यस्य सः । The word is to be declined like वेधस् ।

तमोनूदः—तमस-नूद (to propel) + क—कर्त्तरि ।

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।

सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्भवी ॥ ७ ॥

Prose.—योऽसौ अतीन्द्रियग्राह्यः सूक्ष्मः अव्यक्तः सनातनः सर्वभूतमयः अचिन्त्यः स एव स्वयमुद्भवी ।

Bengali.—মনোবাক্যগোচর, রূপ, অবপ্রবর্তিত, সনাতন, সর্বভূতময় এবং অচিন্ত্য [বেদপূত্রাণাদিগ্রন্থি] সেই পুরুষই অসং মহানির্কাৰ্য্যরূপে আবিষ্কৃত হইলেন । ৭ ।

English.—He, the renowned, who can be perceived by the mind [alone], who is subtle, indiscernible, eternal and who is the self of everything and is incomprehensible, manifested himself [in the form of the evolutes, viz., मङ्गल, &c.]. 7.

Kulluka.—योऽसाविति । ‘योऽसौ’ इति सर्वनामद्वयेन सकललोक-वेद-पुराणेतिहासादिप्रसिद्धं परमात्मानं निदिशति (1) । अतीन्द्रियग्राह्यः—इन्द्रियमतीत्य अतीति इति ‘अतीन्द्रियं’ मन्त्रः तद्वशात् इत्यर्थः । यदाह व्यासः—“नेवासी अक्षुषा ग्राह्या

न च शिष्टेरपीन्द्रियैः (२) । मनसा तु प्रसङ्गेन (क) गृह्यते सूक्ष्मदर्शिनः ॥” ‘सूक्ष्मः’ बाहिरिन्द्रियाऽपीन्द्रियैः, अव्यक्तः—‘व्यक्तिः’ अवयवः, ‘सनातनः’ नित्यः, ‘सर्वभूतमयः’ सर्वभूतात्मा, अतएव ‘अचिन्त्यः’ इत्युक्त्या परिच्छेत्तमवयवः । स एव स्वयम् ‘उद्भवी’ मनुदादिकाव्यवपतया (३) प्रादुर्बभूव । उत्पूर्वो भातिः प्रादुर्भावे वर्तते (४), (ख) धातु-नामनेकार्थत्वात् (५) ॥ ७ ॥

Kulluka Explained.

1. योऽसौ &c.—By the two pronouns ‘य. असौ’ [the author] refers to the supreme Soul, known in the whole world, in the Vedas, Purānas, Itihāsas, and so forth.

N. B. We might attach that force to the word असौ only, and take the word यः as a correlative of सः in the second line. But Kull. takes the former view [for which credit is really due to Medh.] on account of its hoary antiquity. Cf. ‘...सासौ धाता वक्ता योऽसौ इत्येवमादिभिः पर्यायवाचकैर्नामभिरभिधीयते ।’ सुश्रुत, शारीर, ३ । Also cf. Mahābhārata, शान्ति, ३५१।१५ ।

2. शिष्टैः—अवशिष्टैः—Remaining, i. e., other.

3. मनुदादि &c.—Appeared in the form of मनुत्, अहङ्कार, पञ्चतन्मात्र, &c., which are the कार्याः, (i. e., are evolved out) of the primal Cause.

4. उत्पूर्वः &c.—The root भा preceded by उत् means प्रादुर्भावे or manifestation.

N. B. Roots are often designated by the addition of लि with the root. Thus, भातिः designates the root भा, सेवतिः [although the root सेव is आत्मनेपद] designates the root सेव, and so on. Also see the N. B. to Kull. Expl. 23—Sl. 1.

5. धातूनाम् &c.—Because a root has got a number of senses.

N. B. (Generally speaking, उपसर्गस्य have no meaning.

(क) प्रसङ्गेन—B, G, M, P. V.

(ख) Before धातूनाम् &c., Bk. adds उपसर्गसम्बन्धेन ।

When the sense of a root is found to be altered by the presence of an उपसर्ग, it is so be supposed that the altered sense was always inherent in the root, and the उपसर्ग has simply served to *rouse* that sense in our mind. Hence, Kull. puts धातुनामनेकार्थत्वात् as the हेतु of the altered sense in the word उद्गमो ।

Notes.

अतोन्द्रिय-याज्ञः—इन्द्रियम् अतितमम् = अतोन्द्रियम् = मनः, प्रादुर्गम्यः ।
अतोन्द्रियेण (अतोन्द्रियस्य वा) याज्ञः = अतोन्द्रिययाज्ञः = मनोयाज्ञः; who can be perceived by the mind [alone].

N. B. Kull. reads as above. Some read 'अतोन्द्रियी याज्ञः' meaning—इन्द्रियाणाम् अगोचरः, किन्तु योगज्ञानेन यीज्ञः । Others read 'अतोन्द्रियोऽयाज्ञः' meaning—अतोन्द्रियः च अयाज्ञश्च ।

अव्यक्तः—व्यक्तिः = अवयवः, so व्यक्तः = अवयववान्; therefore अव्यक्तः = अवयवरहितः = Indiscernible.

सनातनः—Eternal. सना + क्त लृट् च आगमः—Pānini. तनर् is the affix according to some. सदातनः is a distinct word similarly formed. सना and सदा are synonymous.

सर्वभूतमयः—सर्वाणि भूतानि = सर्वभूतानि, सर्वभूत + मयट्—तादात्म्ये (अवयवार्थं) । N. B. We popularly call this मयट्—तादात्म्ये, but विकारव्यवस्थाः is the language used by Pānini.

साऽभिधाय शरीरात् स्वात् सिद्धचूर्णविधाः प्रजाः ।

अप एव ससर्वादौ तासु बीजमवावृजत् ॥ ८ ॥

Prose.—सः विविधाः प्रजाः सिद्धचूर्णः अभिधाय स्वात् शरीरात् आदौ अपः एव ससर्गः, तासु (= अपसु) [च] बीजम् अवावृजत् ।

N. B. As regards the अवयव of this verse we have preferred to follow Rāghavānanda who distinctly takes the word शरीरात् with ससर्गः, (and not with सिद्धचूर्णः) । The other commentators are not clear on the point.

Bengali.—(मैं) पञ्चमाक्षा विविध अक्षां सृष्टिर्मानसे अतिधानपूर्वक चकोर शरीर
इहेते अथमे जनसृष्टि करिग्राहिजेन ; एवंगे मेहे अजे वीज निष्केप करिग्राहिजेन ॥ ८ ॥

English—Wishing to create various issue, he, with a mere thought, first created water from his own body, and cast his seed into that water. 8

Kulluka.—सोऽभिधायेति । ‘सः’ परमात्मा नानाविधाः प्रजाः भिन्नसुः
‘अभिधाय’—आपो ज्ञातृत्वात् इत्यभिधानमात्रेण (१), अप एव ससर्जं ‘अभि-
ध्यानपूर्विकां सृष्टिं वदती मनोः प्रकृतिरेव अचेतना (२), अस्मत्तन्वा (३) परिणमते (४)
इत्यर्थः पक्षो न सम्मतः (५), किन्तु ब्रह्मेव अव्याकृतशक्त्यात्मना (६) जगत्कारणमिति
—विदष्टि-वेदान्तसिद्धान्त एवाभिमतः प्रतिभाति । तथाच छान्दोग्योपनिषत् [६।१।२]—
“तदेतत् ब्रह्म ह्यं हजामिय” (७) इति । अतएव शरीरकसूत्रकता व्याप्तिं सिद्धान्तितम्
—“ईक्षतेनाशब्दम्” इति ।—“ईक्षतेः” ईक्षणश्रवणात् (८) न प्रधानं (९) जगत्कारणम्,
‘अशब्दं’ हि तत् (क), न विद्यते ‘शब्दः’ स्मृतिर्ग्रह्यं तत् अशब्दम् (१०) इति स्वार्थः ।
स्वात् ‘शरीरात्’ अव्याकृतरूपात् ; अव्याकृतमेव भगवद्वाक्शरीर-वेदान्तदर्शने (११) प्रकृतिः,
तदेव च तस्य शरीरम् । अव्याकृतशब्देन पञ्चभूत-बुद्धीन्द्रिय-प्राण-मनः-कर्माविद्या-
वासना एव मुख्यरूपतया शक्त्यात्मना स्थिता अभिधीयन्ते (१२) । अव्याकृतस्य च
ब्रह्मणा सह भेदभेदस्वीकारात् (ख)—ब्रह्मादितम्, शक्त्यात्मना च ब्रह्म जगद्रूपतया
परिणमते,—इत्युभयमप्युपपद्यते (१३) । आदौ—स्वकार्यभूमि-ब्रह्माण्ड-सृष्टेः प्राक् (१४) ।
अपं सृष्टियर्थं महद्द्वार-तन्मात्रकमेव बोद्धव्या (१५), ‘महाभूतादि व्यञ्जयन्’ इति पूर्वम्
अभिधानात् (ग), (१६) अनन्तरमपि महदादि (घ)-सृष्टेर्यत्नमागत्यात् (१७) ।
तासु अपि, ‘बीजं’ शक्तिरूपम् (१८) आरोपितवान् ॥ ८ ॥

Argument

Here in describing the creation Manu distinctly says the following three things :—

- (i) सः (परमात्मा) ससर्जं ।
- (ii) सः शरीरात् ससर्जं, and
- (iii) सः अपः एव आदौ ससर्जं ।

(क) हि तत्—Only in A.

(ख) भेदस्वीकारात्—A, B, Bg, G. भेदस्वीकारात्—Bk.

(ग) पूर्वाभिधानात्—All except A. (घ) महाभूतादि—A.

Now, these points are controversial. The *first* point, which makes Brahman the author of creation, is not in conformity with *all* the systems of Hindu Philosophy. The *second* is self-inconsistent from the standpoint of Vedānta in as much as the Vedāntins do not admit any body of Brahman. And the *third* point is inconsistent with what has been said of the creation elsewhere (e. g., I. 6, 14 and 74—78. Kull. discusses these three points as below.

(i) By सः (परमात्मा) ससृजं, Manu says that the universe was created by Brahman and not by Prakriti (as described in the Sāṃkhya Philosophy), and thus he adheres to the doctrine of Vedānta as preached by the विद्वन् sect of the Vedāntins.

N. B. Of the Vedāntins those who bear three staves are called विद्वन्s. They are distinguished from एकदण्डिन्s who bear one staff only. Rāmānuja belonged to the former and the great S'āṃkarāchārya to the latter school. Here, however, as in many other works, the word विद्वन् refers to the school of S'āṃkara to whom the epithet is metaphorically applied on the strength of the following text.

वाग्दण्डोऽयं मनोदण्डः कायदण्डस्तथैव च ।

यस्य ते निहिता बुद्धी विद्वद्वितीति स चक्षते ॥ Manu, xii. 10

(ii) By 'सः शरीरात् ससृजं'—Manu, in contravention of the general Vedāntic theory, admits a *body* of Brahman. But it may be said, that the existence of the 'body' may be supported by the theory preached by भास्करभट्ट (a commentator of the Vedānta-Sūtras), who says that the universe is created not from Brahman direct, but from the अव्यक्त (lit. unmanifested) which means 'the aggregate of certain things existing as an energy or force'. Now, this is a secondary stage of Brahman, and this *second* stage may be said to be the *body* of Brahman. In other words, the universe is created not from the निर्गुण Brahman, but from the सगुण Brahman.

(iii) The word चादौ in the statement 'अपः एव चादौ ससर्गः' should be interpreted as 'before the creation of the **ब्रह्माण्ड** (Sl. 9) or the primordial egg (from which the universe sprang —Sl. 13), but not before the creation of the principles of **महत्, अहङ्कार** and the five **तन्मात्र**s. This will reconcile it with the statement **महाभूताद व्यञ्जयन्** [where चादि refers to **महत्, अहङ्कार, &c.**] in Sl. 6, as well as with Sl. 14.

N. B. —Kull. concludes here. But one point is still left untouched. The point is that even amongst the **Mahá-Bhútas**, water was not the **first** creation, For the order of their creation, see I, 74-78 which is supported by **हेतुिरीय Upanishad** quoted by Kullúka under Sl. 15—**आकाशान् वायुः, वायोः अपिः, अग्नेः आपः, अग्नाः पृथिवी इति ।**

Kulluka Explained.

1. **आदौ जायन्ताम् &c.** —By the mere thought 'let there be water'. [Cf. the genesis of the world as described in the Bible —'Let there be light, and there was light'.]

2. **अचेतना**—Inanimate, unconscious. [So, how could she *think* ?]

3. **अस्वतन्त्रा**—Not independent. [So, how could she create the universe according to her *own will* ?]

4. **परिणमते**—Evolves herself.

5. **इत्यर्थे पचः &c.** —'That view is not endorsed by him.

6. **अव्याकृतशक्त्यस्थाना**—As being the seat (**आत्मन्** or **अधिष्ठान**) of **अव्याकृत** which is a force : **शक्ति**) ।

7. **तदेक्षत &c.**—**इन्द्राद्येव** ६।३।२ । **तन् (ब्रह्म) ऐक्षत**—**Brahman** thought. **अहं स्यां, प्रजायिष्ये**—I shall be multiple, I shall be born,

8. **ईक्षते**: ec.—As the word **ईक्षणे** is to be found in the **श्रुति** [referred to above].

9. **प्रधानम्**—Another name for **प्रकृति** ।

10. **अशब्दं &c.**—That is not supported by any **शब्द (श्रुति)** ।

11. **भगवद्वाक्ये** &c.—In the **Vedánta philosophy** as expounded by the revered **Bháskara**.

12. अव्याकृतशब्देन &c.—By the word अव्याकृत is meant the aggregate of the following things existing as a force :—The five महाभूतs, the five बुद्धोद्भिद्यs, the five कर्मेन्द्रियs, the five प्राणवायुs, the mind, actions, अविद्या (nescience or ignorance) and वासना (memories of past actions).

13. अव्याकृतस्य &c.—The ब्रह्मादित (viz of Bhāskara-bhatta) and the simple अद्वैतवाद (viz. of S'āmkarāchārya)—both of these may apply here by supposing respectively भेद and अद्वैत between ब्रह्मन् and अव्याकृत. According to the former, the अव्याकृत (the author of the universe) may be supposed to be something *distinct* from ब्रह्मन्, but according to the latter, ब्रह्मन् himself as the *seat* of the force of अव्याकृत manifests himself as the universe.

N. B. The अद्वैतवाद preaches अद्वैत between the ब्रह्मन् and the universe, while the ब्रह्मादितवाद preaches भेद, अद्वैत and भेदाद्वैत between the two.

14. आदौ &c.—आदौ here means [not at the *very* beginning, but] 'before the creation of the ब्रह्माण्ड or primordial egg. the field of Brahman's activity.' [For the egg, see Sl. 9.].

N. B. Then where did the waters rest at that time? To this Medh. replies :—Inscrutable are the ways of the Almighty. We quote from Medh. below :—'अत्र इत्यमुच्यते । पृथिव्यास्तदानोन्मूलाभावात् अपां सृष्टानां कः आधारः ? अन्येभ्य इदमुच्यते—अद्वैतपरिनिर्वाणस्य गृहीतशरीरस्य कः आधार इत्यपि वाच्यम् । अथ विलक्षणैश्वर्यानि शय-योगात् अन्येव सा कर्तृशक्तिः असङ्गच्छोपा, प्रकृतधर्मसामान्येन इत्येवमेवपि द्रष्टव्यम्' ।

15. अपां सृष्टिः &c.—The creation of अप् is to be understood as having taken place in the order of महत्—अद्वैत—पञ्चतन्मात्र, and then अप् ।

16. महाभूतादि &c.—As it has already been stated [in Sl. 9.] that the (Brahman) made the Mahā-Bhūtas, &c., manifest.

17. अनन्तरम् &c.—And because the creation of महत्, &c. will be described also later on [in Sl. 14].

18. बीजं शक्तिरूपम्—Germ, i. e., energy.

Notes.

अभिधाय—अभि—अभि + ल्यप् ; with a [mere] thought.

सिद्धयुः—सृज + सन्, ततः 'उ' प्रत्ययः ।

प्रज्ञाः—प्र—जन + ड, स्त्रियाम्, चाप् । Issue.

तदव्यक्तमभवत्समं सृष्ट्वांशुसमप्रभम् ।

तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ ८ ॥

Prose.—तत् (बीजं) ईमं सृष्ट्वांशुसमप्रभम् अव्यक्तम् अभवत् । तस्मिन् (=अव्यक्ते) स्वयं (=परमात्मा) सर्वलोकपितामहः ब्रह्मा (=ब्रह्मरूपेण) जज्ञे ।

Bengali.—जै [बीज] नृवर्णन आर विमुक्त एव नृवर्णन आर उच्छल एकटा अङ्गणे परिणत हईराहिन ; जै अङ्गे त्रिनि (अर्थात् परमात्मा) उक्ता हईरा अङ्ग उरपर हईराहिन ॥ १ ॥

English.—That [seed] became an egg made of gold, as it were, with splendour like that of the (thousand-rayed) sun. In that egg he himself was born as Brahmá, the progenitor of the whole world. 9.

Kulluka.—तदव्यक्तमभवत्सममिति । तदबीजं परमेश्वरकृत्वा ईममव्यक्तमभवत् । ईममिव ईमं, यद्विगुणयोगात् (१) ; न तु ईममिव । तदीयैकशुक्लवर्णं भूमिनिर्माणाव्यक्तव्यमावृत्तात् भूमिश्च अईमत्वस्य प्रत्यक्षत्वात् (२) । उपचारान्नयश्च (३) । 'सृष्ट्वांशु' आदित्यः, तत्पुण्यप्रभम् । तस्मिन् अव्यक्ते हिरण्यगर्भो (३) जातवान् । येन पूर्वजन्मनि हिरण्यगर्भोऽङ्गमभूति निदानेदमावयया (४) परमेश्वरोपासना कृता, तदीयं लिङ्गशरीरावच्छिन्न-जीवमनुप्रविश्य स्वयं परमात्मेव हिरण्यगर्भरूपतया प्रादुर्भूतः (४) । सर्वलोकानां 'पितामहः' जनकः, सर्वलोकपितामह इति वा तस्य नाम ॥ ८ ॥

(क) ईमत्वस्य प्रत्यक्षवाचित्वात्—A, P.

(ख) अनेदमावयया—B, Bg, G, J.

Kulluka Explained.

1. शुद्धि-मुषवीगाम्—On the analogy of शुद्धि or purity.
2. तदीयेक &c.—उपचार, i.e., secondary sense (*vis.*, ऐमम्= *ऐमम् इव*) is to be had recourse to, as the earth which is certainly not made of gold, will be said (in Sl. 13) to have been built with one of those two pieces (*सकण्ड*). [So, ऐमम् should here mean 'as if gold' and not 'actually golden'.]
3. हिरण्यगर्भः—[Another name of Brahmá. He is so called on account of his being born in a *golden* egg].
4. येन पूर्वजन्मनि &c.—Paramátman himself entered the soul belonging to the astral body (*लिङ्गशरीर*) of him who had, in the previous evolution of the universe, worshipped the supreme Lord by contemplating himself to be different from as well as identical with Hiranya-garbha. [For भेदभेद, see N. B. to Kull. Expl. 13—Sl. 8. For the *लिङ्गशरीर*, see the meaning of *पुण्यदृक्* in Kull. on Sl. 56.]

N. B. According to Hindu Philosophers the *cycle* of creation is *eternal*. The evolution of the universe as described here by Manu took place in the past and will take place in the future innumerable times. Thus—Brahmá, Manu, Prajapati, &c., [past and future] are all innumerable.

Notes.

ऐमम्—ऐमम् + अच् ।

जन्मे—जन् + लिट् ए (third person, singular).

सर्वलोकपितामहः—Kull. firstly takes the word पितामह here in the sense of 'father'; and then he suggests that the word सर्वलोकपितामह might be a name of ब्रह्मा ।

सख्यम्—सख्यम् ; an adjective to परमात्मा and not to ब्रह्मा ।

The construction is तस्मिन् सखे सखे (परमात्मा) ब्रह्मा (= ब्रह्मदेव) जन्मे (= प्रादुर्बभूव) । Otherwisc, the word सख्यम्, would be almost redundant.

आपो नारा इति प्रोक्ता आपो वै नरसूनवः । * *

ता यदस्त्रायनं पूर्वं तेन नारायणः स्मृतः ॥ १० ॥

Prose.—आपः नाराः इति प्रोक्ताः, [यतः] आपः वै नरसूनवः । यत् (=यतः) ताः (आपः) अस्त्र (परमात्मनः) पूर्वं अयनम्, तेन [अयं परमात्मा] नारायणः स्मृतः ।

Bengali.—‘नारा’ এই নামে, জল বুঝায়, যেহেতু জল ‘নর’ অর্থাৎ পুরুষ হইতে উৎপন্ন । সেই ‘নারা’ হেঁহার পূর্ব অয়ন অর্থাৎ আশ্রয় ছিল, বলিয়া ইনি ‘নाराয়ণ’ নামে কথিত হন । ১০ ।

English.—Water is called Nára for it is the issue of Nara ; and because it was his first abode, therefore he is called Náráyana. 10.

Kulluka.—इहागौम् आत्मप्रसिद्ध-नारायणशब्दार्थ-निर्वाचनेन सक्तमेवार्थं ब्रह्मयति—आपो नारा इत्यादि । आपः नारा-शब्देन सत्यमे (१) । असु नारा-शब्दस्य अप्रसिद्धोक्तार्थमाह—आपो वै इति । यतः ता नरास्त्रस्य परमात्मनः ‘सूनवः’ अपत्यानि ‘तस्मै हम्’ इत्यष्टप्रत्ययः (२) । यद्यपि अत्रि कृते ङीप्प्रत्ययः प्राप्तस्तथापि क्त्वात्सलक्षणे-रपि कृतिषु व्यवहारान् ‘सर्वे विधयश्चन्दसि विकल्पान्ते’ इति पाणिनी ङीप्प्रत्ययः । तस्य अभावपक्षे, सामान्यलक्षणाग्राप्ते टापि कृते (३) नारा इति रूपसिद्धिः (४) । आपः ‘अस्त्र’ परमात्मनो ‘बुद्धरूपेणावस्थितस्य’ पूर्वं ‘अयनम्’ आश्रय इत्यसौ नारायण इत्या-गमिष्याणातः (५) । गोविन्दराजेन तु ‘आपो नराः’ इति पठितं, व्याख्यातञ्च—नारायण इति प्राप्ते ‘अन्वेषामपि ह्ययते’ इति दीर्घत्वेन नारायण इति रूपम् (६) ॥ अन्वे तु ‘आपो नाराः’ इति पठति (७) ॥ १० ॥

Kulluka Explained.

1. आपः &c.—By the word नाराः are meant ‘the waters’.
2. तस्मै हम् &c.—N. B. Kull.’s reference to the rule ‘तस्मै हम्’ appears to be due to an oversight. His exposition seems to refer to the rule ‘तस्मात्प्रत्ययः’.
3. सामान्यलक्षणाग्राप्ते &c.—[The affix] टाप which is not by the general rule, being added.

4. यद्यपि अणि कृते &c.—The word नार being derived with the affix अण्, the proper feminine form of नार in the plural number would be नार्थः (with ऊीप्) [and not नाराः (with टाप्)]. But everything is optional in the Vedas and Vedic rules hold good in the case of Smritis also. Hence, in the absence of the affix ऊीप्, the affix टाप् has been added to the word by the general rule and thus we get the form नाराः ।

5. आपः तस्य परमात्मनः &c.—परमात्मन् is called नारायण in the S'ástras (आगुम्) as the waters (नाराः) were his first abode, viz., when he assumed the form of ब्रह्मा । See Notes on अस्य ।

6. गोविन्दराजेन तु &c.—Govinda-rāja reads 'आपो नराः' and explains the formation thus :—नरायण (नर + अयण) would be the proper form, but the vowel attached to न is lengthened by the rule 'अन्वेषामपि दृश्यते' : [The rule means—Lengthening is found in some other cases also. Cf. पूरुष which is an alternative form of पुरुष ।]

N. B. This is also what Medhātithi says. He also reads 'आपो नराः' ।

7. अन्वे तु &c.—[But see the N. B. above.]

Notes.

ताः—तद् (स्त्रीलिङ्ग) + रभा, बहुवचनम् । Refers to नाराः ।

• अस्य—Some would take it to refer to ब्रह्मा, but Kull. consistently with his अन्वय of the previous verse, takes it to refer to ब्रह्म (परमात्मन्) According to the former, नारायण is a name of ब्रह्मा, but according to the latter, it is a name of पुरुष ।

यत्तत् कारणमव्यक्तं नित्यं सदसदात्मकम् । ✽

तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥ ११ ॥

Prose.—यत्तत् अव्यक्तं नित्यं सदसदात्मकं कारणं, तद्विसृष्टः सः पुरुषः लोके ब्रह्म इति कीर्त्यते ।

Bengali.—बिनि लोके ও বেলে প্রসিদ্ধ, অবাঞ্ছ, নিতা সদসদাক্ষক ও [পরম] কারণ, তৎকর্তৃক সৃষ্টে সেই পুরুষ (হিরণ্যগর্ভ) জগতে 'ব্রহ্মা' এই নামে পরিকীৰ্ত্তিত ॥ ১১ ॥

English.—The Being, created by that first Cause which is indiscernible, eternal and both existent and non-existent is called Brahmá in the world. 11.

Kulluka.—यत्तत् कारणमव्यक्तमित्यादि । 'यत्तद्' इति सर्वनामभ्यां लोका-वेदादिसर्वप्रसिद्धं परमात्मानं निर्विशति (1) । 'कारणं'—सर्वोत्पत्तिमताम् (2) । 'अव्यक्तं' बहिरिन्द्रियागोचरम् । 'नित्यम्' उत्पत्तिविनाशरहितम् । वेदान्तसिद्धत्वात् (क) सत्सुखभावम् (3), प्रत्यक्षाद्यगोचरत्वात् असत्सुखभावमिव (4) ; अथवा 'सत्' भावजातम्, 'असत्' अभावः तयोरात्मभूतम् (5) । तथा च श्रुतिः [छान्दोग्य ६।८।७]—'एतदात्मानिदं सर्वम्' इति (6) । 'तद्विसृष्टः' तेनोत्पादितः स पुरुषः सर्वत्र ब्रह्मा इति कौत्सादिभिः ॥ ११ ॥

Kulluka Explained.

1. यत्तदिति &c.—Cf. Sl. 7, Kull. expl. 1.
2. कारणं सर्वोत्पत्तिमताम्=कारण, viz., of everything that is born.
3. वेदान्त &c.—Existent, as his (Paramátman's) existence is established by the Vedánta or the Upanishads.
4. प्रत्यक्षाद्यगोचरत्वात् &c.—As if non-existent, being imperceptible to the senses.
5. सत् भावजातम् &c.—सत् means 'positive things', असत् means 'negative things'. So, सदसदात्मकम् means 'the aggregate of all things—positive and negative'.
6. एतदात्मानम् &c.—All this is identical with Him (एतदात्मानम्—एतदात्मन् + व्यञ्ज्—स्त्रायें) । Chhándogya, 6, 8, 7 ; 6, 9, 4 ; &c.

Notes.

पुरुषः—Here it refers not to ब्रह्मा but to ब्रह्मा । 'पुरुषशब्दोऽयं राज-पुरुषशब्दवत् अधिकारवचनः भगवन्नियोगकरः इत्यर्थः—Nandana.

(क) वेदान्तसिद्धान्तप्रसिद्धत्वात्—A.

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।

स्रयमेवात्मनो ध्यानात् तदण्डमकरोद्दिधा ॥ १२ ॥

Prose.—स भगवान् तस्मिन् अण्डे परिवत्सरम् उषित्वा आत्मनः ध्यानात् स्रयम् एव तद् अण्डं दिधा अकरोत् ।

Bengali.—ভাবান্ সেই অণ্ডমধ্যে [স্বীয়মানাত্মন্যারে] পূর্ণ এক বৎসর কাল বাস করিয়া আত্মধ্যানবলে সেই অণ্ডকে স্বয়ং বিখণ্ড করিয়াছিলেন ॥ ১২ ॥

English.—Having dwelt in that egg for a [Bráhma] year, the Lord Himself, by his own meditation, split the egg into two. 12.

Kulluka.—तस्मिन्नण्डे स भगवानित्यादि । तस्मिन् पूर्वोक्तेऽण्डे स ब्रह्मा वत्स्यमाण-ब्रह्ममानेन 'वत्सरम्' (१) 'उषित्वा' स्थित्वा, आत्मनैव अण्डं दिधा भवतु इत्यात्मगत-ध्यानमात्रेण तदण्डं दिखण्डं कृतवान् ॥ १२ ॥

Kulluka Explained.

1. वत्स्यमाण-ब्रह्ममानेन &c.—The year is to be calculated here [not in our ordinary standard, but] in the standard relating to Bráhmá which will be stated by the author later on [in Sl. 72].

N. B. 4,320,000,000 human years make one ब्राह्म day, and an equal period of time makes a ब्राह्म night. [See I. 72].

Notes.

उषित्वा—वस + क्वाच् ।

परिवत्सरम्—वयस्यमयस्ये द्वितीया । Commentators differ as to the standard in which this परिवत्सर should be taken here, Some say 'human', some 'divine', and some say 'Bráhma' year.

ताभ्यां स शकलाभ्याश्च दिव भूमिश्च निर्ममे ।

मध्ये व्योम दिशश्चाष्टावपां स्थानश्च शाश्वतम् ॥ १३ ॥

Prose.—सः ताभ्यां शकलाभ्यां (=खण्डाभ्यां) च दिव भूमिं च निर्ममे । मध्ये व्योम, अष्टौ दिशः, अपां शाश्वतं स्थानं च [निर्ममे] ।

Angali.—অণ্ডের সেই ঋণ্ডদ্বারা তিনি স্বর্গ এবং পৃথিবী নির্মাণ করিয়াছিলেন, এবং এতদুত্তরের মধ্যে আকাশ, অষ্ট দিক্ এবং জলরাশির অর্থাৎ সমুদ্রের নিশ্চল আধার নির্মাণ করিয়াছিলেন ॥ ১৩ ॥

English.—With those two parts [of the egg] he created the heaven and the earth, and, in the middle, the sky, the eight quarters (i.e. points of horizon) and also the fixed abode of the waters. 13.

Kulluka.—তাভ্যাং স শকলাভ্যাং চেত্যাদি । ‘শকল’ স্বৰ্গং, তাভ্যাম্ অষ্টশকলাভ্যাম্ উত্তরেণ ‘দিব’ স্বর্লোকম্, অধরেণ ভূলোকম্ (১), উভয়োর্মধ্যে (২) আকাশং, দিশস্ব অন্তরাশ্চদিগ্গমিঃ সহ অষ্টৌ (৩), সমুদ্রাখ্যম্ অণাং স্থানং (৪) স্থিরং (৫) নির্মিতবন্ ॥ ১৩ ॥

Kulluka Explained.

১. উত্তরেণ দিবঃ &c.—With the upper (উত্তর) piece he constructed the heaven, and with the lower one he constructed this earth.

২. উভয়োর্মধ্যে &c.—Between the above two (viz. heaven and earth) he constructed the sky and the eight directions.

৩. দিশস্ব &c.—The directions (quarters) are eight in all, 4 principal directions (viz., North, East, &c.), and 4 intervening or secondary directions (viz., North-east, South-east, &c.).

৪. সমুদ্রাখ্যং &c.—By ‘the perpetual seat of waters’, the ‘seas’ are meant, N. B. অণাং স্থানম্ here should rather be taken to mean the *cavities* of the seas. The seas themselves will be mentioned later on in Sl. 24.

৫. স্থিরম্—Fixed ; unchangeable.

Notes.

অণাং স্থানম্—Medh. takes this to mean ‘the region of অন্তরীক্স’ ।

শাস্তম্—শাস্তম্ (শাস্ত্রম্) + অণ্ । The form শাস্তম্ though rather ungrammatical, is sanctioned by usage ; শাস্ততিক is ‘the correct form.

उद्वबर्ह्यात्मनश्चैव मनः सदसदात्मकम् ।

मनसैवायिहकारमभिमन्तारमीश्वरम् ॥ १४ ॥

Prose.—‘ब्रह्मा’ आत्मनः (=परमात्मनः) ‘सकाशात्’ सदसदात्मकं मनः उद्वबर्हं (=उद्वबर्हं) । मनसः ‘प्राक्’ अभिमन्तारम् ईश्वरम् अहङ्कारम् ‘उद्वबर्हं’ ।

Bengali.—‘तিনি’ पत्रमात्रा इहेतु मदमदात्मक ‘मनः’ श्रुति करिग्राहिलेन, एवः मनःश्रुति प्रूर्व ‘आत्मा’ एहे अविज्ञानविनिष्टे अकाथाकरणकम् ‘अहङ्कार’ श्रुति करिग्राहिलेन ॥ १४ ॥

English.—From the Supreme Soul he (Brahmā) created the mind which is both existent and non-existent, and before the mind he created Egoism which possesses the function of self-consciousness and is lordly (i.e. competent to do its own work). 14.

Kulluka.—इदानीं महदादिकमेवैव जगत्त्रिधांमिति दर्शयितुं तत्तत्-सृष्टिमाह—उद्वबर्ह्यात्मनश्चैवत्यादि । ब्रह्मा ‘आत्मनः’ परमात्मनः सकाशात् (१) तेन रूपेण (२) मनः उद्भूतवान्, परमात्मन एव ब्रह्मस्वरूपेण उत्पन्नत्वात् (क) (३) । परमात्मन एवच मनःसृष्टिर्व्यदान्तदर्शने, न प्रधानात् (४) तथाच श्रुतिः [मुण्डक-२।१।३] —“एतन्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी” (ख) (५) ॥ मनसः श्रुतिसिद्धत्वात् युगपज्ज्ञानानुत्पत्तिलिङ्गाच्च सत्, अप्रत्यक्षत्वात् असत् इव (ग) (६) । मनसः “पूर्वम्” (७) अहङ्कारतत्त्वम् अहमित्यभिमानाख्य-कार्थ-युक्तम् (८) ‘ईश्वरं’ स्वकार्यकरणत्वम् (९) ॥ १४ ॥

Kulluka Explained:

१. ‘आत्मनः’ परमात्मनः सकाशात्—ब्रह्मा created the things not from himself, but from परमात्मा । [Others would hold that आत्मनः उद्वबर्हं means that Brahmā produced the things from his own self].

(क) परमात्मनः एव ब्रह्मस्वरूपेण उत्पन्नत्वात्—not in A. This may be a reader’s note on the expression तेन रूपेण ।

(ख) Some read ज्योतिरापश्च पृथ्वी विश्वस्य धारिणी । This sounds better, but ज्योतिरापः पृथिवी विश्वस्य धारिणी is the reading in the Upanishads which cannot be altered.

(ग) असत् इति—All except A.

2. तेन रूपेण—In that form, i.e., in the form of Brahmá.
 3. परमात्मनः एव &c.—[This is explanatory of the expression तेन रूपेण which occurs in the previous sentence]. परमात्मा himself appeared in the form of Brahmá.
 4. न प्रधानात्—Not from प्रधान or प्रज्ञात ।
 5. एतस्मात् &c.—Mundaka Upanishad, 2. 1, 3 ; Kaivalya. 15 ; Náráyana. 1. एतस्मात् refers to परमात्मन् । खम्=इन्द्रियम् । विश्वस्य धारिणी—An Adj. to पृथिवी ।

6. मनस्य &c.—(i) मनस् is सत् or existent, as its existence is established by श्रुति, as well as by another proof, viz., the impossibility of *simultaneous* knowledge [of more things than one].

[N. B. We can conceive of only one thing, and not more than one thing, at a time. So, it may be inferred that there is a certain thing which is indispensable for our knowledge at every time. Now that thing is मनस् । Sometimes, of course, we seem to conceive many things simultaneously, but that is an erroneous belief. The real fact is that we conceive those things one after another *so very quickly* that they *appear* to be simultaneous.]

Again, (ii) मनस् is असत्, because it is not perceptible by the senses,

7. मनसः पूर्वं—N. B. The word पूर्वं is supplied here by Kull. The plain meaning would have been that he created अहङ्कार from मनस् । But that account would run counter to that of the accepted theories of creation, The Sámkhya philosophy distinctly gives the following order :—प्रज्ञाति—महत्—अहङ्कार—इन्द्रिय (including मनस्)—&c. Hence the ingenious explanation of Kull.

The commentators Nandana and Náráyana, however, take the word मनस् here to be a synonym of महत्तत्त्व in which sense it has been taken by many in I, 74. They further take महान्तम्

আত্মানম্ in the next Sloka in the sense of 'Mind' (or the great soul).

৪. অহঙ্কারতত্ত্বম্ &c.—The function of the principle of অহঙ্কার or Egoism is what is technically called अभिमान i.e. self-consciousness or referring objects to one's *own* self ; e.g., *I go, I feel, &c.*

৯. ইন্দ্রম্ &c.—ইন্দ্র means 'competent to do its own work'.

Notes.

उद्बबुह—उत्—बु + लिट् णल् । The root बू is आत्मनेपदी । The proper form in लिट् would be उद्बबुहे । The use of परस्मैपद is an आर्षप्रयोग ।

মনঃ—Its function is संकल्प—will or volition.

मदमदात्मकम्—सन् चासौ अभिमान् चेति मदमन् । मदमन् आत्मा यस्य तत् मदमदात्मकम्—बहुव्रीहिः । विकल्पेन समासान्तः कप् । For the meaning of the word, see Kull. Expl. 6.

मनसः—मनौ in connection with the word पूर्वम् [to be understood] by the rule 'अन्वारादितरत्तेदिक्शब्दाच्चत्तरपदाग्राहियुक्ते' ।

अभिमन्यारम्—अभिमन्य means that whose function is अभिमान । अभिमान is self-consciousness or subjectivity.

अभिमन্যारम्, ইন্দ্রম্—Adjectives of অহঙ্কারম্ ।

মহান্‌তমেব চাত্মানং সৰ্ব্বাণি ত্ৰিগুণানি চ ।

বিষয়াণাং বস্তুতৃণি শনৈঃ পশ্চেন্দ্রিয়াণি চ ॥ ১৫ ॥ ✓

Prose.—[স ব্রহ্মা অহঙ্কারাৎ প্রাক্] আত্মানং মহান্‌তম্ एव, त्रिगुणानि च सर्वाणि विषयाणां वस्तुतृणि पश्चेन्द्रियाणि च शनैः (= वेदान्तसिद्धेन क्रमेण) [उद्बबुहे] ।

Bengali.—[অহঙ্কারশব্দের পূর্বে] তিনি মহাব্যাপ্ত ও [মন, বুদ্ধি ও তত্ত্বঃ—এই তিনগুলি সকল পদার্থ হই করিয়াছিলেন, এবং সমস্ত বিষয়ের গ্রাহক পক্ষ জানেনিয়া [এবং পক্ষ কর্ত্তব্য ও পক্ষভাব্য] ক্রমে হই করিয়াছিলেন ॥১৫॥

English.—And he created also Mahat (महत्) and all things with the three qualities, and, in their, order, the five organs which take cognisance of sensible objects [as well as the five operative senses and the five Tanmātras]. 15.

Kulluka.—महान्तमेव चात्मानमित्यादि । महान्तमिति महदाख्य-तत्त्वम् (1) "अहङ्कारात् पूर्व्वं" परमात्मन एव अव्याकृतशक्तिरूप-प्रकृति-सहितात् (2) उद्भूतवान् । आत्मन उत्पन्नत्वात् 'आत्मानम्', आत्मोपकारकत्वाद्वा (ख) (3) । यानि अभिहितानि अभिधास्यन्ते च तानि उत्पत्तिमन्ति 'सर्व्वाणि' (4) सत्त्वरजसमांगुणयुक्तानि, 'विषयाणां' शब्द-स्पर्श-रूप-रस-गन्धानां याहकारिण, 'जनैः' क्रमेण—वेदान्तमिहेन (5) । श्रोत्रादीनि "द्वितीयाध्यायवक्तव्यानि" (6) पञ्च बुद्धौन्द्रियाणि, 'च' शब्दात्—पञ्च पायादीनि कर्म्म-न्द्रियाणि, शब्द-तन्मात्रादीनि च पञ्च (7), उत्पादितवान् ।

ननु (8), अभिधानपूर्व्वकसृष्ट्यभिधानात् वेदान्तसिद्धान्त एव मनोरभिमत इति प्रागुक्तं, तन्न रंगच्छते (9), श्दानां महदादिक्रमेण सृष्ट्यभिधानात् ; वेदान्तदर्शने च परमात्मन एव आकाशदिक्रमेण सृष्टिर्यक्ता (ख) (10) । तथा च तैत्तिरीयोपनिषत् [२.१.१] —"तन्माहा एतन्मादात्मन आकाशः सभूतः, आकाशश्चायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवीति" । उच्यते—प्रकृतितो महदादिक्रमेण सृष्टिरिति भगवद्वाक्कायैव दर्शनेऽप्युपपद्यते (11) इति तद्विदो व्याचक्षते (12) । अव्याकृतम् एव प्रकृतिरिच्यते, तस्य च 'सृष्ट्यान्मुखत्वं' सृष्ट्यायकालयोगरूपं (13), तदेव महत्तत्त्वं ; ततो बहु स्यामित्यभिमानात्मके (14) चक्षकालयोगित्वम् (15) अव्याकृतस्य अहङ्कारतत्त्वम् (ग) । तत आकाशादि-पञ्चभूतगुणानि (घ) क्रमेणोत्पन्नानि पञ्च-तन्मात्राणि (16), ततस्तेष्वेव स्थूलान्मृत्पन्नानि पञ्च-महाभूतानि, सूक्ष्मस्थूलक्रमेणैव कार्त्वीयदयदर्शनात् इति (ङ) न विरोधः । अव्याकृतगुणत्वेऽपि सत्त्वरजसमसां सर्व्वाणि विगुणानीत्युप-पद्यते (17) । भवतु वा सत्त्वरजसमः समताकूपैव मूलप्रकृतिः, भवन्तु च तत्त्वान्तराण्येव महदहङ्कार-तन्मात्राणि, तथापि प्रकृतिब्रह्मणः अनन्या इति मनोः स्वरसः (18) । यतो वक्ष्यति [मनु-१.०।१६]—"सर्व्वभूतेषु चात्मानं सर्व्वभूतानि चात्मानि" इति । तथा [मनु-१.१।१५]—"एवं यः सर्व्वभूतेषु पश्यत्यात्मानमात्मना । स सर्व्वसमतानेक-ब्रह्मण्येति परं पदम्" ॥ इति ॥ १५ ॥

(ख) आत्ममात्रोपकारकत्वात् वा—A.

(ख) वेदान्तदर्शनेन च.....सृष्टिर्यक्ता—All except A.

(ग) अव्याकृतत्वस्य त्वहङ्कारतत्त्वम्—A. (घ) भूतानि सूक्ष्माणि—A.

(ङ) इति—Omitted in A.

Kulluka Explained.

१. महदाख्यतत्त्वम्—The principle of महत्. N. B. महत् is another name for बुद्धि or Intellect. Its function is 'thinking'.

२. परमात्मनः एव &c.—From परमात्मन् together with प्रकृति, the latter being identical with अद्याकृत which is a force or energy [as described under Sl. 8. Kull. Expl. 12].

३. आत्मनः उत्पन्नत्वात् &c.—आत्मन् is an adjective to महान्तम् । The principle of महत् is called आत्मन् in as much as it springs from the आत्मन्, or because it renders service to the आत्मन् or (the Supreme Soul).

४. यानि अभिहितानि &c.—By सर्वाणि is intended everything that *has already been* mentioned to have been produced, and everything that *will be* mentioned later on to be produced.

५. क्रमेण वेदान्तसिद्धेर्न—In the order as given in the Vedānta.

६. द्वितीयाध्याय &c.—To be mentioned in the 2nd Chap. [see II. 90].

७. च शब्दात् &c.—By the particle च [which means 'and'] the five कर्मवेन्द्रिय, viz., पायु, &c. (पादादीनि), and the five तन्मात्र are intended to be included. [See Notes].

८. ननु &c.—Kullūka here introduces a discussion as follows :—It has been said above (in Sl. 8) that Manu adheres to the Vedāntic school as regards his theory of creation. But in Slokas 14 and 15 he speaks of the [Sāṃkhya] principles of महत्, अहङ्कार, &c., which are not mentioned in the Vedānta. So there seems to be an inconsistency here. In reply to this charge, Kull. says that the existence of these principles may be deduced thus from the Vedānta philosophy of Bhaṭṭa Bhāskara [already referred to under Sl. 8] :—

'The 'अव्याकृत' is identical with the प्रकृति of the Sámkhyas'

'His proneness or tendency to creation (सृष्ट्यां लब्धुः) is identical with the महत्तत्त्व of the Sámkhyas'.

'His desire of being multi-form is identical with the बहुकार of the Sámkhyas'.

To be brief, Manu holds the प्रकृति [whatever that may be] to be identical with the अव्याकृत (or सगुण) Brahman, no matter whether the extra principles of महत्, बहुकार and तन्मात्र are admitted or not. Kull. thus proves Manu to be a वेदान्तिक ।

N. B. These philosophical Slokas have been variously interpreted by various commentators according to their own philosophical views.

9. तत् न सगच्छते—That does not tally [with this statement.]

10. वेदान्तदर्शने च &c.—In the Vedānta philosophy the creation is clearly in the following order:—परमात्मन्—आकाश—वायु—अग्नि—अप्—पृथिवी ।

11. प्रकृतिः &c.—The creation from प्रकृति in the order of महत्, &c., is not inconsistent with the philosophy of Bhagavat Bháskara (one of the commentators of the Vedānta philosophy).

12. इति तद्विदः व्याचक्षते—This is the opinion of experts of that School.

13. स्रष्टव्यकालयोगरूपम्—Connection with the time just preceding creation.

N. B. Time is a constant link between an agent and his deeds. All that we do is done in a particular time. So, 'to be prone to do a thing' may be philosophically expressed as 'to be connected with the time just preceding that deed'.

14. अभिमानात्मनी—The thought 'बहु ख्याम्' has in it an element of अभिमान, the subject of the thought being 'I'.

15. चक्षकालयोगिनम्—See the N. B. under note 13 above.

16. पञ्चभूतसूक्ष्माणि ..पञ्चतन्मात्राणि—These two terms are synonymous.

N. B. The सूक्ष्म महाभूतस are *gross* things, and the तन्मात्रा are those भूतस in their minutest forms. The तन्मात्रा of the Sāṃkhyas are almost identical with, or rather correspond to, the *atoms* of the Naiyāyikas. The only difference between them is that the *atoms* of the Naiyāyikas are *निव्य*; but the तन्मात्रा of the Sāṃkhyas are *जन्य* (i.e., they are produced from some other thing). The Naiyāyikas do not go beyond atoms; but the Sāṃkhyas proceed up to प्रकृति ।

17. अव्याकृतगुणत्वेऽपि &c.—Although the three qualities सत्त्व, रजस् and तमस् are the attributes of the अव्याकृत, yet everything may be said to possess them [in as much as everything is born of the अव्याकृत] ।

18. भवतु वा &c.—Kull. as a strong advocate of the Vedāntic school has all along ingeniously attempted to do away with the प्रकृति [of the Sāṃkhyas] by identifying it with a latent force (अव्याकृत) of परमात्मा । Now, he is more plain in his language. He says—Let your प्रकृति be the साव्यावस्था (or equilibrium), as you call it, of the three गुणस—सत्त्व, रजस् and तमस, and let your महत्, अहङ्कार and the तन्मात्रा be distinct principles [not to be met with in the Vedānta], still Manu's own opinion (स्वरसः) is that your said प्रकृति is identical (अनन्या) with our Brahman.

Notes.

आत्मानम —Adjective of महान्तम् । See Kull. expl. 3.

विगुणानि—वयः गुणा येषां तानि—बहुव्रीहिः ।

विषयाणां यद्वीतुषि पदेन्द्रियाणि—विषयाणां बोधकानि पञ्च ज्ञानेन्द्रियाणि—The five cognitive senses, viz., चक्षुस्, श्रोत्रं, नासिका, जिह्वा and त्वच ।

च, (the last word of the verse)—By 'च' the five कर्मेन्द्रिया and the five तन्मात्रा are intended. The कर्मेन्द्रिया or operative senses

are— বাক্, পাণি, পাদ, পায়ু and উপস্থ । The five তন্মাত্রাs are—আকাশ-তন্মাত্রা (the minutest particle of আকাশ), বায়ু-তন্মাত্রা, অগ্নি-তন্মাত্রা, অপ-তন্মাত্রা, and পৃথিবী-তন্মাত্রা । These last five are respectively styled also according to their properties, as—শব্দ-তন্মাত্রা, স্পর্শ-তন্মাত্রা, রূপ-তন্মাত্রা, রস-তন্মাত্রা, and গন্ধ-তন্মাত্রা । For their properties. see Sl. 20. ✓

তেষাং ত্বয় যবান্ সূক্ষ্মান্ ষষ্ঠামপ্যমিতৌজসাম্ ।

সন্নিবেশ্যা ত্মমাভাসু সৰ্ব্বভূতানি নির্মমি ॥ ১৬ ॥

Prose.—[পরমাত্মা] অমিতৌজসাং তেষাং ষষ্ঠাম অপি সূক্ষ্মান্ অবয়বান্ আত্মমাভাসু সন্নিবেশ্য স'ভূতানি নির্মমি

Bengali.—[অনন্তকায়ানির্মাণ দ্বারা] অতিবোধশালী সেই অহঙ্কারাদি ছয়টির কল্প অবয়ব যৌগ যৌগ বিকারের সহিত সন্নিবিষ্টে করিয়া তিনি (পরমাশ্রী) স্বাবরজকমাত্মক সমস্ত পদার্থ নির্মাণ করিয়াছিলেন ॥ ১৬ ॥

English.—Having caused the subtle parts of those six of measureless potency to enter into their own transformations he created all things. 16.

Kulluka.—তেষাং ত্বয় যবান্ সূক্ষ্মানিত্যাदि । তেষাং ষষ্ঠাং—পূর্বোক্তাছঙ্কারস্য তন্মাত্রাণ্যেব, যে সূক্ষ্মাঃ অবয়বঃ তান্, আত্মমাভাসু—ষষ্ঠাং স্ববিকারিণী (১) যৌজয়িত্বা মনুষ্য-তির্যক্ (২) স্রাবরাড়ীনি সৰ্বভূতানি পরমাত্মা (৩) নির্মমিতবান্ । তত্র—তন্মাত্রাণাং বিকারঃ পঞ্চমহাভূতানি, অহঙ্কারস্য ইন্দ্রিয়াণি (৪) । পৃথগ্ব্যাদিভূতৈশ্চ শরীর-রূপতয়া পরিণতেষু ইন্দ্রিয়েষু [চ] (ক) তন্মাত্রাছঙ্কারযৌজনাং জ্ঞাত্বা সকলস্য কার্যজাতস্য নির্মাণম্ (৫) । অতএব 'অমিতৌজসাম্'—অনন্তকার্যনির্মাণেণ অতিবীর্যশালিনাম্ ॥ ১৬ ॥

Kulluka Explained.

১. স্ববিকারিণী—In their own বিকার or transformations.

N. B. These transformations are given by Kull. in the next sentence, viz., তন্মাত্রাণাং বিকারঃ...ইন্দ্রিয়াণি—The five Mahá-

(ক) ইন্দ্রিয়েষু—Omitted in all except Bk and J. But the omission of this word will leave the case of অহঙ্কার a blank.

Bhûtas are transformations (i.e. products) of the five तन्मात्रs and the इन्द्रियs are the transformations of अहङ्कार ।

2. तिर्थ्यक्—Birds and beasts.

3. परमात्मा—Brahma and not Brahmá. [Kull. supplies this word as the nominative of निर्मितवान् ।]

N. B. Kull. holds that these things were produced from ब्रह्म and not from ब्रह्मा, but through the agency of the latter. This is expressed by saying that ब्रह्मा created these things *from* ब्रह्म ।

4. तन्मात्राणां विकारः &c.—[See the N. B. under note 1 above].

5. पृथिव्यादिभूतेषु &c.—The creation of everything was made by joining the तन्मात्रs to the gross (शरीररूपतया परिणतेषु) Bhûtas, viz., पृथ्वी, &c., and अहङ्कार to the इन्द्रियs.

N. B. It must be admitted that there is some relation between the cause and its effect, the materials and their product. So, to produce the महाभूतs from the तन्मात्रs, and the इन्द्रियs from अहङ्कार, this relation must be brought out. This is expressed by saying that the तन्मात्रs were *joined* to the महाभूतs and अहङ्कार was *joined* to the इन्द्रियs.

Notes.

षष्चाम्—Of the six things—viz., अहङ्कार and the 5 तन्मात्रs.—Kull.

• तेषां सूक्ष्मान् अवशवान्=सूक्ष्माणि तानि, because the तन्मात्रs and अहङ्कार are सूक्ष्म by themselves.

अमितीजसाम्—अमितम् शोऽजः येषां ते अमितीजसः, तेषाम् ; having great potency [as manifested in the creation of things].—Adj. of षष्चाम् ।

सन्नविशेष—सम्—नि—विश + चिच् + ल्यप् ।

सर्वभूतानि—All things. The इन्द्रियs also are intended here, as they have indeed a भौतिक aspect.

सर्वभूतानि निर्दिशन्ति—N. B. This Sloka does not purport to describe the actual creation, but simply says that तन्मात्रs and

अङ्गहार are the *materials* for the creation of everything, the *author* of creation being ब्रह्मा 'as narrated in Slokas 32 and the following ones. Cf. Nandana—"एतानि सर्वभूतापादानम् इत्येतावदेव अत्र विवक्षितम्, न पुनः सृष्टिरित्यवगन्तव्यम्. 'विधा कृत्वा' (Sl. 32) इत्यादिना तस्या वक्ष्यमाणात्वात्" ।

यन्मूर्त्यं वयवाः सूक्ष्मास्तस्येमान्याश्रयन्ति षट् ।

तस्माच्छरीरमित्याहुस्तस्य मूर्तिं मनौषिणः ॥ १७ ॥

Prose.—यत् (=यस्मात्) तस्य (=सप्रकृतिकस्य परमात्मनः) षट् सूक्ष्माः मूर्त्यं वयवाः इमानि (पूर्वोक्तानि इन्द्रियाणि, वक्ष्यमाणाणि च भूतानि) आश्रयन्ति, तस्मात् मनौषिणः अस्य मूर्तिं शरीरम् इति आहः ।

Bengali.—येदेतूँ তাঁহার (অর্থাৎ উক্তার) মূর্তি-সম্পাদক সূক্ষ্ম ছয় অংশব এই সকল (ষট্ ও ইন্দ্রিয়কে) 'আশ্রয়' করে (অর্থাৎ উপেক্ষা করে) এই নিমিত্ত পণ্ডিতগণ তাঁহার মূর্তিকে 'মনৌষি' বলিয়া থাকেন ॥ ১৭ ॥

English.—As these six subtle parts which form his body enter (A'-s'ri) or betake themselves to all forms of creation, therefore the sages call his form शरीर ।

Kulluka. यन्मूर्त्यं वयवाः सूक्ष्मा इत्यादि । यस्मात् 'मूर्तिः' शरीरं तत्-सुभादका अवयवाः सूक्ष्माः—तन्मात्राङ्गहाररूपाः षट् (१), तस्य ब्रह्मणः सप्रकृतिकस्य, इमानि—वक्ष्यमाणाणि भूतानि (२), इन्द्रियाणि च पूर्वोक्तानि (३) ; कार्यत्वेनाश्रयन्ति (४)—तन्मात्रेभ्यो भूतोत्पत्तेः, अङ्गहाराच्च इन्द्रियोत्पत्तेः । तथाच पठन्ति [सांख्यकारिका-२२]—'प्रकृतेर्माहात्म्यतोऽङ्गहारस्तथाद्रव्यस्य षोडशकः । तस्यादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि' (५) ॥ तस्मात् तस्य ब्रह्मणा या 'मूर्तिः' स्वभावः (६) तां तथा परि-थतामिन्द्रियादिशास्त्रज्ञानैः, लाक्षाः शरीरमिति वदन्ति । षड्भाष्ययात् 'शरीरम्' इति शरीर-निर्वचनेनानेन पूर्वोक्तोत्पत्तिक्रम एव दृढीकृतः (७) ॥ १७ ॥

Kulluka Explained.

१. मूर्तिः शरीरम् &c.—The six minute *particles* forming the frame of the creator, viz., अङ्गहार and the five तन्मात्राः.

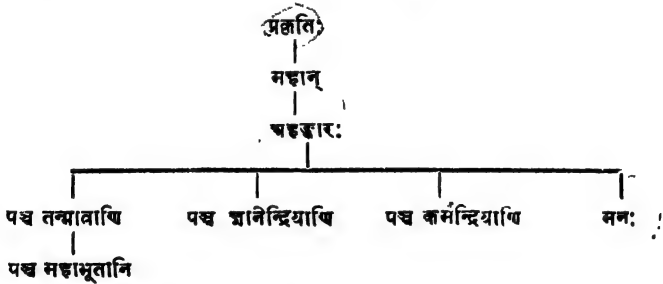
N. B. The creator is ब्रह्म according to Kull., and ब्रह्मा according to others. See the N. B. attached to Kull. Expl. 3. under Sl. 16.

2. वक्ष्यमाणानि भूतानि—The Bhûtas to be mentioned [in Sl. 18].

3. इन्द्रियाणि च पूर्वोक्तानि—The इन्द्रियs already mentioned (in Sl. 15).

4. कार्यत्वेन &c.—Turn themselves into effects, i.e. are transformed into effects [they themselves being the cause].

5. प्रकृतेर्महान् &c.—This is सांख्यकारिका No. 22. प्रकृतेः महान् [जायते], ततः (महतः) अष्टङ्कारः [जायते], तस्मात् (अष्टङ्कारात्) षोडशकः गणः (the group consisting of the 16 things, viz., 5 तन्मात्रs, 5 ज्ञानेन्द्रियs, 5 कर्मेन्द्रियs and the मनस्) जायते, तस्मादपि षोडशकात् [गणान्] पञ्चभ्यः—तेषां षोडशपदार्थानां 'पञ्चभ्यः' अर्थात् पञ्चतन्मात्रेभ्यः पञ्च भूतानि (जायन्ते) । This is shown in the following table. •



6. स्वभावः—स्वस्य भावः, स्वरूपम् इत्यर्थः । It does not mean 'conduct' here.

7. इति शरीरनिर्वचनेन &c.—By this (peculiar) derivation (निर्वचन) of the word शरीर the order of creation as already mentioned is corroborated.

Notes.

यत्=यस्मात् ।

सूत्र्यं वशवाः—कृत्स्नैः अवशवाः—The particles forming the frame [of ब्रह्मा] ।

इदानीं—Objective of आशयन्ति ।

शरीरम्—The ordinary meaning of the word शरीरम् is—शीर्यते यत् तत् शरीरम्, (शृ—to decay + ईरन्); that which perishes. But in the case of the Creator—(ब्रह्म, according to Kull. and ब्रह्मा, according to others), the meaning is—यत् (nom.) भूतानि इन्द्रियाणि च आश्रयति तत् शरीरम् इति ; (from the root शि—to resort to).

मूर्तिम्—**मूर्च्छ** (to prevail) + क्तिन् ।

तदाविशन्ति भूतानि महान्ति सह कर्मभिः ।

मनश्चावयवैः सूक्ष्मैः सर्वभूतकृदव्ययम् ॥ १८ ॥

Prose.—महान्ति भूतानि कर्मभिः सह तत् (ब्रह्म) आविशन्ति । सर्वभूतकृत् अव्ययम् मनश्च सूक्ष्मः, अवयवैः [सह] [तद् आविशति] ।

Bengali.—ग्रहाभूतसमूह च च कारणेन सहित नेहै ब्रह्म इहेते उत्पन्न হয় ; সর্বভূতোৎপত্তির নিদান অবিনাশি মনও সূক্ষ্ম অবয়বের সহিত (অর্থাৎ স্বীয় কার্য সংকল্পাদির সহিত) তাঁহা ইহেতে উৎপন্ন হয় ॥ ১৮ ॥

English.—The Mahā-bhūtas together with their functions proceed from him (Brahma), and the mind, too, which is the creator of all forms and is imperishable, proceeds from him with its subtle parts (viz. good and bad thoughts. &c.). 18.

Kulluka.—तदाविशन्ति भूतानीत्यादि । पूर्वश्लोके 'तस्य' इति प्रकृतं ब्रह्म अत्र 'तद्' इति पराश्रयते (1) । तद् ब्रह्म "शब्दादि-पञ्चतन्मात्रात्मना अवस्थितं" महा-भूतानि आकाशादीनि आविशन्ति—तेभ्यः उत्पद्यन्ते (2), 'सह कर्मभिः' स्वकार्यैः (3) । तत्र—आकाशस्य अवकाशदानं कर्म, वायोर्व्यापनं विनासरूपं, तेजसः पाकः, अपो संवहनं—पिण्डीकरणरूपं, पृथिव्या धारणम् (4) "ब्रह्मकारात्मना अवस्थितं ब्रह्म मनः आविशति (5)—ब्रह्मकारादुत्पद्यते इत्यर्थः । 'अवयवैः' स्वकार्यैः—शुभाशुभसङ्ख्य-सुख-दुःखादिरूपैः (6) । सूक्ष्मैः बहिरिन्द्रियाण्योच्यते, 'सर्वभूतकृत्' सर्वोत्पत्तिनिमित्त—मनोजन्म-शुभाशुभ-कर्म-प्रभवत्वाज्जगतः (7) । 'अव्ययम्' अविनाशि ॥ १८ ॥

Kulluka Explained.

1. पूर्वश्लोके &c.—By the word तद् here ब्रह्म is intended which comes from the context (प्रकरण) as being referred to by

the word तत्त्व in the previous Śloka. [The word प्रकृत is an adj. from प्रकरण ।] N. B. Kull. always takes ब्रह्म to be the fountain-spring of everything. ब्रह्मा is only his agent.

2. तद् ब्रह्म &c.—तद् ब्रह्म is the objective, and महानि भूतानि is the nominative of आविशन्ति । महानि भूतानि तद् ब्रह्म आविशन्ति is a philosophical expression for महानि भूतानि तस्माद् ब्रह्मणः उत्पद्यन्ते । Thus, 'ब्रह्म in the form of the five तन्मात्रा was entered into by the five महाभूतस' means that the five महाभूतस were produced from ब्रह्म in the form of the five तन्मात्रा ।

तैय्यः (plural) in Kull. refers to the five तन्मात्रास. The Mahá-Bhûtas were produced from the तन्मात्रास and hence from ब्रह्म, the former being only the modifications of the latter.

3. सह कर्मभिः—[The Mahá-Bhûtas are produced] with their functions.

4. आकाशश्च &c.—

The function of आकाश is space-giving.

That of वायु is motion or arrangement.

„ „ तेजस्, cooking (or chemical transformation).

„ „ अप, aggregating, i.e., mass-making

„ „ पृथिवी, receptivity (i.e. containing).

N. B. व्युत्पन्नम् (used by Kull.)=वि-ऊह+ल्युट् । ऊह means 'to argue' ; वि-ऊह means 'to arrange'.

5. ब्रह्म मनः आविशति=मनः (nom) ब्रह्म (obj.) आविशति=मनः ब्रह्मणः उत्पद्यते । Here the word ब्रह्म is used in the sense of अहङ्कार which is nothing but his transformation.

6. शुभाशुभसंक्षय &c.—These being the functions of मनस् ।

7. सर्वभूतकृत् &c.—मनस् is called the producer of all beings, the (creatures of the) world being produced by the good and evil actions originated in the mind.

Notes.

तद्,—Obj. of the verb आविशन्ति ।

महानि भूतानि—Nom. of आविशन्ति ।

মন:—Nom. of the verb আবিশতি (to be understood from আবিশতি) ।

অব্যয়ম্—ন অয়ম্ ; imperishable. অয়ম্=বি—ইন্ + অপ্—কত:ব ।

তৈষামিদন্তু সমানাং পুরুষাণাং মহৌজসাম্ ।

সূক্ষ্মাভ্যো মূর্ত্তিমান্নাভ্য: সম্ভবত্যব্যয়াদ্যয়ম্ ॥ ১৫ ॥

Prose.—মহৌজসা সমানাং তৈষাং পুরুষাণাং সূক্ষ্মাভ্যো মূর্ত্তিমান্নাভ্য: ইদং সম্ভবতি ।
—অব্যয়াৎ (=নাশরহিতাৎ ব্রহ্মণ:) অয়ং (=নাশশীলং জগৎ) [সম্ভবতি] ।

Bengali.—মহৎ, অহঙ্কার ও পরমাত্মা—পুরুষোৎপন্ন (অথবা পুরুষের জ্ঞানগ্রাহ) এই সপ্তসংখ্যক মহাশক্তি বা ৭ম শক্তি ইহাতে এই নব্বই জগৎ উৎপন্ন হয় । অবিনশ্বর (পরমাত্মা) ইহাতে নব্বই (জগৎ) সমুদ্ভূত হইয়া থাকে ॥ ১১ ॥

English.—This (world) springs from the subtle body-framing parts of those seven powerful principles relating to Purusha. This perishable (universe) springs from the imperishable (Brahma). 19.

Kulluka.—তৈষামিদন্তু সমানামিত্যাডি । তৈষাং পূর্ব্বপ্রকৃতানাং (ক) (১) । মহৌজসাম্—তন্মাত্রাণাং সপ্তসংখ্যকানাং । ‘পুরুষাণাং’ আত্মন: সত্তাপন্নত্বাৎ তদ্বসি-
‘শূক্ষ্মাভ্যো’ ‘পুরুষাণাং’ (২), ‘মহৌজসা’ স্বকারণসম্পাদনেণ বীৰ্য্যবতাং, সূক্ষ্মা যা
‘মূর্ত্তিমান্নাভ্য:’ শরীরসম্পাদকভাষা: তাভ্য: (৩) ইদং জগৎ নব্বই সম্ভবত্যব্যয়াৎ (৪)
যত্ কাৰ্য্যং তত্ বিনাশ—স্বকারণ লৌঘ্যে, কাৰণত্বেন স্বকারণ্যপিচযা ইত্যং, পরম-
কাৰণত্বেন ব্রহ্ম ইত্যমুপাসনীযম্ ইত্যং তদ্ব্যপিত্তম্ অয়মনুবাদ: (৫) ॥ ১৫ ॥

Kulluka Explained.

১. পূর্ব্বপ্রকৃতানাং—Those that have already been referred to, i.e. those which come from the context (প্রকরণ) ।

২. পুরুষাণাং &c.—The 7 things (viz., মহত, অহঙ্কার and the 5 তন্মাত্রা) are called পুরুষ, in as much as they proceed from the পুরুষ (Supreme Being), and because they are knowable by the জ্ঞান or knowledge of the পুরুষ ।

ক, পূর্ব্বপ্রকৃতানাং—Bh, Bk, J, M, P, V.

3. सूक्ष्मा याः &c.—From the subtle (सूक्ष्म) body-framing energies.

4. इदं जगत् नश्यत् सश्रवति अनश्वरात्—This perishable world springs from the imperishable (Soul).

5. यत् कार्यं &c.—That which is कार्य (effect) is liable to decay ; i.e., it may be reduced to its cause-form ; [e.g., a pot made of earth, when destroyed, is again reduced to earth ; it remains no longer a pot]. The cause (कारण) may be said to be स्थिर (permanent) in relation to its कार्य . The primal Cause, viz., ब्रह्म is eternal and should be worshipped. To shew this, the last clause of the verse, although a repetition, is introduced here.

Notes.

पुरुषाणाम्—See Kull. Expl. 2.

मूर्तिमात्राः—मूर्तीनां मात्राः—इष्टीतत्पदम् ।

आद्याद्यस्य गुणस्त्वेषामवप्नोति परः परः ।

यो यो यावतिद्यद्येषां स स तावद्गुणः स्मृतः ॥ २० ॥

Prose.—एषां परः परः तु आद्याद्यस्य गुणम् अवप्नोति । एषां यः यश्च यावत्स्थितः सः सः तावद्गुणः स्मृतः ।

Bengali.—এই [আকাশাদি] পঞ্চমহাভূতের পৰৱৰ্তী পূৰ্বপূৰ্বের গুণ প্রাপ্ত হয়, অর্থাৎ ইহাদিগের মধ্যে যে ভূত যষ্টিক্রমে বৎসানীয়া তাহার গুণও তাবৎসংখ্যক ॥ ২০ ॥

English.—(Of these (five Mahā-Bhūtas) that which succeeds, partakes of the properties of what precedes. [In other words] each one of them is held to possess that number of properties which is indicated by its position [in the sequence of creation]. 20.

Kulluka.—आद्याद्यस्य गुणस्त्वेषामित्यादि । एषामिति पूर्वोत्तरश्चांकं (क) 'तदा' इत्यन्ति स्मृतानि । त्वेषाम् भूतानां परामर्शः (१) । तेषां च क्रमादिक्रमेण सत्पत्तिज्ञानः

(क) पूर्वोत्तरश्लोके—A ; पूर्व एव श्लोके—S.

शब्दादिगुणवत्ता च वक्ष्यते (2) । तत्र 'आद्याद्यस्य' आकाशार्देः 'गुणं' शब्दादिक, वायादिः परः परः प्राप्नोति (3) । एतदेव स्पष्टयति यो यः इति (4)—एषां मध्ये यो यः, यावतां पूरणो यावतिथः—'वतोरियक्', (5) स स द्वितीयादिः—द्वितीयो द्विगुण, तृतीयस्त्रिगुणः इत्येवमादिर्यन्वादिभिः स्मृतः (6) । एतेन एतदङ्गं भवति (7)—आकाशस्य शब्दो गुणः, वायाः शब्दस्य र्शः, तेजसः शब्दस्य रुपाणि, अपां शब्दस्य रूपा-रसाः, भूमेः शब्दस्य रूपापरसगन्धाः (8) ।

अत्र यद्यपि 'नित्यबोध्योः' इति द्विवचनेन 'आद्यस्य आद्यस्य' इति प्राप्तं, तथापि स्मृतोनां ह्यन्तःसमानविषयत्वान् "सुपः सु लृक्" इति प्रथमाद्यस्य सुपलृक्, तेन 'आद्याद्यस्य' इति रूपमिष्टिः (9) ॥ २० ॥

Kulluka Explained.

1. एवाम इति &c.—By एवाम् the Bhûtas mentioned in the Sloka preceding the previous one are referred to. [पर्वश्लोक is the preceding Sloka, and पूर्वतरश्लोक is the Sloka preceding the previous one, i.e., Sl. 18. परामर्श means reference].

2. वक्ष्यते—Will be said (viz., in I. 75—78.)

3. आद्याद्यस्य &c.—Of those (Elements) [as enumerated in the list] each succeeding one partakes of the qualities of the preceding (Element).

4. एतदेव &c.—This is more clearly put in the next sentence—यो यः &c.

5. यावतां पूरणः &c.—यावतिथ is the पूरण of यावत्, as [चतुर्थ is the पूरण of चतुर, पञ्चम of पञ्चम्, षष्ठ of षष्, and so on]. The rule is "वतोः रियक्". [See Notes].

6. एषां मध्ये &c.—Thus आकाश which stands *first* in the list has only *one* property ; वायु, occupying the *second* place in the list, has its own property and that of the preceding Element (viz. आकाश), and thus *two* properties in all, and so on. [For the list referred to see I. 75—78.]

7. एतेन एतदङ्गं भवति—This amounts to saying the following.

8. आकाशस्य शब्दो गुणः &c.—

The property of आकाश is	शब्द
The properties of वायु are	स्पर्श and ,,
„ „ „ तेजस् „	रूप „ „
„ „ „ जल „ ...	रस	„ „ „
„ „ „ पृथिवी „ ...	गन्ध	„ „ „ „

N. B. The underlined property, in each case, is the special property. [Cf. I. 75-78.]

9. यद्यपि &c.—Although आद्यस्य आद्यस्य would be the proper form, the word आद्यस्य being repeated by the rule नित्यबोस्योः, yet Smṛiti being of the nature of Veda (छन्दस्) the विभक्ति of the first आद्यस्य is elided by the Vedic rule “सुप् स लृक् &c.” and we get the form आद्याद्यस्य .

[The rule ‘नित्यबोस्योः’ means that a word is reduplicated when the sense of repetition is meant. नित्य means repetition in case of तिङन्त words, and बोस्य means repetition in case of सुबन्त words].

[The rule “सुप् स लृक् पूर्वसवर्ण &c.” means that in the Vedas all the सुप् (i. e. विभक्ति) may take the form सु (प्रथमायाः एकवचनम्), or an elision (लृक्), or a repetition of the preceding vowel, and so on].

Notes.

आद्याद्यस्य=आद्यस्य आद्यस्य, the विभक्ति in the first member being elided here as a Vedic irregularity. See Kull. Expl. 9

परः परः—परः परः is to be distinguished from परस्पर the latter form being used in the sense of कर्मव्यतिहार (reciprocity of action).

यावतिथः—यावत् + डट् (प्रत्यय) with the augment इयुक् । Of डट्, only य remains. .

सर्वेषाम्नु स नामानि कर्माणि च पृथक् पृथक् ।

वेदशब्देभ्य एवादौ पृथक् संख्या च निर्ममे ॥ २१ ॥

Prose.—सः (= द्विरण्यगर्भरूपेण अवस्थितः परमात्मा) आदौ (= सृष्ट्यादौ) सर्वेषां तु पृथक् पृथक् नामानि, कर्माणि च, पृथक् संख्याः च, वेदशब्देभ्यः एव निर्ममे ।

Bengali.—शिवबागडङ्गापे अवस्थित परमात्मा कलत्रारण्डे वेद इहेते मयञ्च पदार्थेन पृथक् पृथक् नाम, पृथक् पृथक् कर्म एव पृथक् पृथक् वावहार विधान करिवाञ्छितेन ॥ २१ ॥

English. - He, in the beginning, [having known] from the words of the Vedas, assigned the names and functions of all beings and also their several conditions. 21.

Kulluka.—सर्वेषाम्नु स नामानीत्यादि । स परमात्मा "द्विरण्यगर्भरूपेण अवस्थितः," सर्वेषां नामानि—गौत्रादिर्गौरिति, अश्वजातेरश्व इति ; कर्माणि—ब्राह्मणस्य अध्ययनादीनि, क्षत्रियस्य प्रजारक्षादीनि ; पृथक् पृथक्—स्य पूर्वकल्पे यान्यभवन् (1) । 'आदौ' सृष्ट्यादौ वेदशब्देभ्य एव अवगम्य निर्मितवान् । भगवता व्याप्तिनापि ब्रह्म-सौमसायां वेदपूर्विका एव भगवत्सृष्ट्युत्पादिता (2) । तथाच आरीरकसुव [१।३।२८] 'शब्दे इति चेत् न, अतः प्रभवान् प्रत्यक्षानुमानाभ्याम्' (3) । अस्यार्थः—देवताना विग्रहवत्त्वं वेदिके वत्स्य शब्दे देवतावाचिनि विरोधः स्यात् । (4) वेदस्य आदिमं प्रसङ्गादिति चेत्, नास्ति विरोधः । कस्मान् ? 'अतः' शब्दात् एव जगतः 'प्रभवान्' उत्पत्तेः (5) । प्रलयकालेऽपि परमात्मनि सूक्ष्मरूपेण वेदराशिः स्थितः, स इह कल्पादौ द्विरण्यगर्भस्य परमात्मन एव प्रथमदेहिभूतः—मनास अस्थान्तरमनापन्नः सुषुप्त-प्रमुक्तस्य इव प्रादुर्भवति, तेन प्रदोषव्यानीयेन सुर-नर-नर्यागादि-प्रविभक्तं जगत् अभिधेयभूतं निर्मितेति (6) । कथमिदं गम्यते ? पृथक्जानुमानाभ्याम्—श्रुतिस्मृत्यामित्यर्थः (7) । 'प्रत्यक्षं' श्रुतिः अनपेक्षत्वात्, 'अनुमानं' कानः अनुमान-श्रुति-सापेक्षत्वात् (8) । तथाच श्रुतिः—(क) 'एत इति व प्रोक्तं तद्द्वयमस्तु न, असूर्यामिति मनुष्यान्, इन्द्रवः इति पितॄन्, तिरःपर्विमिति यजान्, वाशव इति स्त्रीषः, विश्वानौति शस्त्रम्, अभिसौभगेत्याः प्रजाः' (9) इति । स्मृतिः—'सर्वेषाम्नु स नामानि' इत्यादिका मन्वादिप्रणीतैव । 'पृथक् संख्या च' इति लौकिकाश्च व्यवस्थाः—कलालस्य घटनिर्माणं, कुबिन्दस्य पट-निर्माणम् इत्यादिकाः (10) विभागेन निर्मितवान् ॥ २१ ॥

(क) The श्रुति which follows is hopelessly corrupt in all the versions. The correct reading is given above.

Argument.

Manu says that the Creator fixed the names and functions of things as found in the Vedas. The Vedas being eternal and the cycle of creation also being eternal, it follows that all these things that we behold did exist in the previous creations. They can be known from the Vedas which being eternal do not perish at the time of प्रलय. To support this view Kull. quotes a Sûtra from the Vedānta philosophy of Vyāsa, and proves that Vyāsa also, on the ground of श्रुति and स्मृति, held that in creating each of the things on earth, the Creator first gave it a name, and then he created it. In other words, each creation is preceded by a शब्द. Kull. then goes on to quote a specimen of श्रुति referred to in the said Vedānta-Sûtra. As for the स्मृति referred to in the Sûtra, Kull. does not go farther, but refers to the present Sloka of Manu as an instance in point.

Kulluka Explained.

1. यस्य पूर्वकल्पे &c.—N. B. It should always be borne in mind that the *cycle* of creation is eternal.
- 2. भगवता व्यासेनापि &c.—That the creation of the world was preceded by *words* as known from the Vedas is established by the Venerable Vyāsa also in his Vedānta philosophy (ब्रह्मसमीक्षा) [as distinguished from the कर्मसमीक्षा of जैमिनि].

3. शब्दे ऽति चेत् &c.—This is Vedānta-Sûtra 1.3.28.

The word सन्मन्त्रात् in the Vedānta-Sûtra “तदुपर्यपि बादरायणः सन्मन्त्रात्” (१।३।२) referred to under Manu, I. 4. presupposes that gods also have their corporeal forms. Now, an objection will be raised that if the gods are endowed with corporeal bodies then how can they attend numerous sacrifices by numerous worshippers at one and the same time. To meet

the above objection comes the next Sûtra “विशेषः कार्यणि इति चेत् न, अनेकप्रतिपत्तेर्द्दर्शनात्” (१।३।२०) which may be translated as follows :—

‘If [it be said that the corporeal individuality of the gods involves] a contradiction to [sacrificial] works, we deny it by supposing that the gods can assume *several* forms at one and the same time’.

Then the विवादिन् would raise a fresh objection thus :— Very well, I am convinced that there would be no objection as regards कार्य, i.e. [attending] sacrifices, but a contradiction will result in respect of *words* in the following way :—

The authoritativeness of the Veda is proved on the ground of an *eternal* connection between the Vedic words and their significations. Now, if this connection is to be eternal, the words themselves must also be eternal. But if the gods have corporeal bodies, i.e., if they have their beginnings, then they must have their ends also. In other words, the gods are mortal beings like us. If the gods are mortal the words denoting them, e.g., Vasu, Indra, &c., cannot be eternal. Hence, the Veda is *not* eternal.

Bâdarâyana (Vyâsa) meets the above objection with the Sûtra “ब्रह्म इति चेत्” &c. which may be translated thus :—

‘If it be said that a contradiction will result in respect of *words*, we refute this objection on the ground that the world originates from *words*, as is shown by ब्रह्म, i.e., Scripture, and अनुमान, i.e., Smriti.

The commentator S’ankara supplies the arguments here as follows :—

A particular deity, e.g., Vasu, Indra, &c., may be mortal but the word which denotes not any particular individual but the *species* (जाति) can yet be eternal. Thus, all cows are mortal, but their species is eternal. Similarly, the Veda (which is nothing but words) is eternal.

4. विरोधः स्यात्—[विरोधः = वेदस्य नित्यतायाः विरोधः] ।

5. शब्दादेव &c.—Because the world is produced from words ; i.e., the production of everything in this world is preceded by (Vedic) words occurring in the mind of the Creator.

6. प्रलयकालेऽपि &c.—In the time of प्रलय the Veda remained as a मन्त्र thing in the परमात्मा । That Veda now in the beginning of the present कल्प (कल्प = a day of ब्रह्मा = the duration of a world) appears unchanged in the mind of हिरण्यगर्भः, who is the first created form of परमात्मा The Veda acts like a light with the help of which Hiranyagarbha creates the world composed of gods, men and lower animals, &c.

7. कथमिदं &c.—How is it known ? Ans. From प्रत्यक्ष i.e., श्रुति, and अनुमान i.e., स्मृति (from which श्रुति is inferred).

8. प्रत्यक्षं &c.—श्रुति is meant by the word प्रत्यक्ष as its authority comes *direct* ; and स्मृति is meant by the word अनुमान as its authority comes not directly but through the Vedas, some Vedic texts being required to be *inferred* in support of the Smṛiti, in case no direct श्रुति is available.

9. एते इति &c.—Prajāpati created the देव by first uttering that these are so (एते) viz. देव

He created the मनुष्य by first uttering the word असृशम् [असृग् कश्चिद्, तत्प्रधाने देहे वसते इति असृशम् मनुष्यः] ।

He created the पित्रः (who live in the इन्द्रमण्डल) by uttering the word इन्द्रव ।

He created the यज्ञ (certain implements used in Vedic sacrifices to pour down the Soma-juice) by uttering तिरःपवित्रम् । [पवित्रं (सोमं) खल्य अमलः तिरस्करोति इति ।]

He created the लोका by uttering the word आश्वः [those which pervade the Riks—from the root अश 'to pervade'].

He created the शस्त्र by uttering the word विश्वामि [लोवानलकं प्रयोगं विश्वमि इति विश्वामि] ।

[A ऋक् is a Rig-vedic prayer, as distinguished from a स्तोत्र which belongs to the Sāma-veda].

He created other issue by uttering the word अभिसौभगा ।
(सर्व सौभाग्ययुक्ताः अभिसौभगाः ।)

N. B. The above is a quotation from the Chhândogya Brâhmana, and is based on the following Rik :—

उने असृशमिन्दवस्त्रिपविवमाशवः ।

विश्वान्यभिसौभगाः ॥

Rig-veda. IX. 62. 1.

१० पृथक्संस्थाः &c. — By पृथक्संस्थाः are meant the conditions or ordinations relating to every-day life ; e.g. , a potter should make pots, a weaver cloths, and so forth.

Notes.

वेदशब्देभ्यः—वेदा एव शब्दाः, वेदानां शब्दाः. तेभ्यः । वेदशब्देभ्यः=वेदशब्देभ्यः अवगम्य—Kull. 'अवगम्य' अपादाने प्रसूतो इति उल्लङ्घितायाः 'ध्रुवम् अपाय अपादानम्' । Here the अपाय (separation) is not physical, but mental (वृत्तिक्रमः) । Or, वेदशब्देभ्यः=वेदशब्दान् आश्रित्य or श्यालोच—ल्यबल्लोपे पञ्चमो ।

आदौ=सृष्ट्यादौ ; in the beginning of creation. It should be remembered that, strictly speaking, the creation has no beginning, its cycle being eternal. Here, however, the word आदि has been used in a narrower sense, viz., in relation to the particular Kalpa that may come under consideration.

संस्थाः—सं=स्था + षट्=भवि । संस्थाः=संस्थानानि । Kull. takes it in the sense of 'ordinations' ; but some take it in the sense of 'forms' or 'shapes'.

This word together with the words नामानि and कर्ष्याणि are the objects of the verb निर्दिशे ।

कर्मात्मनश्च देवानां सोऽसृजत् प्राणिनां प्रभुः ।

साध्यानाञ्च गणं सूक्ष्मं यज्ञश्चैव सनातनम् ॥ २२ ॥ .

Prose.—सः प्रभुः कर्मात्मनां प्राणिनां च देवानां [गणं], साध्यानां च सूक्ष्मं गणं सनातनं यज्ञं च एव असृजत् ।

Bengali.—সেই প্রভু ব্রহ্মা কর্তৃক দেবগণ, অগ্নিগুহ্য দেবগণ, সাধাদিগের
দক্ষ গণ ও সনাতন যজ্ঞ গৃহীত করিলেন ॥ ২২ ॥

English --And the Lord created the different groups of those deities who have breath and of those whose nature is action, and the subtle groups of the Sādhyas, and the eternal sacrifice. 22.

Kulluka —কর্মাশ্রমাদি দেবানামিত্যাদি স ব্রহ্মা দেবানাং
গণমসৃজত্ (ক) । প্রাণিণাম্ ইন্দ্রাদীনাং, কর্ম্মাণি ‘বাক্মা’ স্বভাবী যিষী নৈবাম্
প্রাণিণাশ্চ—গাবাদীনাং (খ) দেবানাম্, সাধ্যানাশ্চ দেববিশিষ্টাণাং সমূহং, যজ্ঞশ্চ
জ্যোতিষীমাদিকং “কল্যান্তরেষ্ণপি (গ) অনুলীযমানত্বাৎ (ঘ)” নিশমু (১) । সাধ্যানাশ্চ
গণস্য বৃষগবদনং সূক্ষ্মত্বাৎ (২) ॥ ২২ ॥

Kulluka Explained.

1. কল্যান্তরেষ্ণপি &c.—The যজ্ঞs are called সনাতন as their existence can be inferred in the previous Kalpas. [It should be remembered that the *cycle* of creation is eternal. The যজ্ঞs which we find in this Kalpa were certainly performed in the previous Kalpas also].

2. সাধ্যানাং &c.—The সাধ্যs [who are but a special class of gods and therefore included in the general name দেবানাং] are mentioned separately on account of their subtle (সূক্ষ্ম) nature. [See Notes.]

Notes.

প্রাণিণাঃ দেবানাং, কর্ম্মাশ্রমাদি দেবানাম্—The দেবs are of two kinds : —

(i) প্রাণিণাঃ দেবাস্; and (ii) কর্মাশ্রমাদি দেবাস্ ।

(i) প্রাণিণাঃ দেবাস্; are those that are endowed with lives.

(ক) গণমসৃজত্—Omitted in J, Bg and Bk. They read the word গণ before সমূহম্ below.

(খ) প্রাণিণাশ্চ গাবাদীনাম্—S.

(গ) কল্যান্তরেষ্ণপি—All except A.

(ঘ) অনুলীযমানত্বাৎ—P

(ii) कर्मात्मनः (i.e. अप्राणिनः) देवाः are those that are not endowed with lives, but help a good deal in the performance (कर्त्तृ) of sacrifices; these are यावन्, &c. [यावन् प्रथमैकवचने याव) = a piece of stone, e.g. for pressing the Soma plant.] N. B. Implements used in sacrifices are regarded to have some divine character.

N. B. Kull. takes कर्मात्मनाम् and प्राणिनाम् as adjectives qualifying देवानाम्, and सूक्तं गणम् with साध्यानाम् only. Gangādhara takes प्राणिनाम् separately, and सूक्तं गणम् with all the three words—देवानाम्, प्राणिनाम् and साध्यानाम्।

साध्यानाम्—The Sādhyas are a class of gods. They are the issue of चक्षी and साध्या (a daughter of दक्ष), and are 12 in number. Here a question arises. The देवस have already been mentioned. The Sādhyas are but a class of the देवस. Then why are they specially mentioned? Kull.'s answer, following Medh. and Gov., is that they are specially mentioned on account of their सूक्तत्वम्। But what this सूक्तत्वम् consists in is not at all clear. Medh. assigns an alternative cause—मिदं उपादानम् अ-हविर्भाक्त्वात् तेषां, स्तुतिभाजः एव ते केवलम्।

सनातनम्—सना + टान् (तुट् च आगमः)। For why the यज्ञस are called सनातन see Kull. Expl. 1. —Sl. 21.

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्।

दुदीह यज्ञसिद्ध्यर्थं ऋग्यजुःसाम-लक्षणम् ॥ २३ ॥

Prose.—[स ब्रह्मा] यज्ञसिद्ध्यर्थम् ऋग्यजुःसाम-लक्षणं सनातनं त्रयं ब्रह्म अग्निवायुरविभ्यः तु दुदीह।

Bengali.—ब्रह्मा बलसिद्धिनिमित्तं अग्निं वायुं च सामं सङ्गृह्य सनातनं वेदत्रयं अग्निं, वायुं एव च त्रयं इहेते दोहनं करिष्याहिमेन ॥ २३ ॥

English.—For the performance of sacrifices he milked out the three eternal Vedas, viz. Rik, Yajuh and Sāma from Agni, Vāyu and Ravi [respectively]. 23.

Kulluka.—अग्निवायुरविस्त्रित्यादि । ब्रह्मा (क) (१) ऋग्यजुःसामसंज्ञं
चन्द्रवयम् अग्निवायुरविभ्यः आकृष्टवान्, 'सनातन' नित्यम् । वेदाऽपौरुषेयः पञ्चः (२)
एव सनातनमितः—द्वैकल्य ये वेदाः ते एव परमात्मसूत्रेणैक्यः सर्वज्ञस्य
स्मृत्याद्भूताः, तानेव कल्पादौ (३) अग्नि-वायु-रविभ्यः आकर्षणं । यौतसाधमर्थो न
प्रकृतोयः (४) तथाच श्रुतिः—[शतपथ, १०।८.५।१] 'अग्नेकं गवेदः, वायीर्यजुर्वेदः,
आदित्यात् सामवेदः' इति । आकर्षणार्थत्वाद्द्विधातोः नाग्निवायुरवीणाम्
अकथितकर्त्तृता, किन्तु अपादानत्वे (५) । यज्ञसिद्ध्यर्थं—वयौ-सम्पाद्यत्वात् यज्ञानाम्
(६) । आपीनस्य-चौरवत् विद्यमानानामेव वेदानाम् अभिव्यक्तिप्रदर्शनार्थम् आकर्षण-
वाचको गोष्ठो दुहः प्रयुक्तः (७) ॥ २३ ॥

Kulluka Explained.

1. ब्रह्मा—[This is the nom. supplied by the commentator.]
2. वेदाऽपौरुषेयत्वपञ्चः—The doctrine that the Vedas are अपौरुषेय i.e. eternal.

3. कल्पादौ—At the beginning of the कल्प ।

N. B. कल्प means a day (not night) of Brahmá which is the duration of a world = 432 million years of mortals. The present Kalpa is that of श्वेतवराह । Each Kalpa is divided into 14 parts, each of which being presided over by a Manu is called a मन्वन्तर [for which see I 80].

4. यौतः &c.—The truth of this statement which follows from the Vedas should not be questioned.

5. आकर्षणार्थत्वात् &c.—The words अग्नि, वायु and रवि are here used as clear अपादानसः ; they could not be used as indirect objects (अकथित-कर्त्तृ) inasmuch as the root दुह here does not mean 'to milk' but 'to extract' simply.

6. वयौ-सम्पाद्यत्वात् यज्ञानाम् = यज्ञानां वेद-सम्पाद्यत्वात्—As the Yajnas are to be performed with the help of the Vedas (वयौ) ।

7. आपीनस्य-चौरवत् &c.—The root दुह (lit. to 'milk') has been used here, although in the secondary sense of 'to extract', to show that the Vedas (which were produced by ब्रह्मा) had

been *already existing* just like milk (दूध) which already exists in the udder (आपोन) of the cow.

Notes.

तयम्—वि + तयच् । Three things taken collectively. With the affix तयच् the form would be त्रितयम् ।

ब्रह्म—वेदम्—या ; obj. of दृढोह ।

यज्ञमिहार्थम्—यज्ञमिहैव इदम् एति नित्यसमासः । For the meaning, see Kull. expl. 6.

अग्नेयजुःसाम-तययम्—एकं च यजुष साम च अग्नेयजुःसामानि, तानि तययम् (= संज्ञा) यस्य तत् । Adj. of ब्रह्म ।

N. B. To Pandit Umeshchandra Gupta Vidyaratna, the veteran Vedic scholar from the historian's standpoint and author of 'मानवस्य ब्रह्मस्य चरित्र', &c., we owe the startling but quite rational theory that the names अग्नि, वायु and रवि, &c., are used in the Vedas as double characters. In some places they are proper names, and in some places they represent the respective forces of nature (viz., the fire, the air and the sun). The said scholar would interpret the present passage to mean that at the command of ब्रह्मा, the person Agni compiled the Rigveda, the person Vāyu compiled the Yajurveda, and the person Ravi compiled the Sāmaveda. The said Pandit also tells us that Agni was the guide in our migration from स्वर्लोक to भूर्लोक, and that he was the ruler of the first चक्र of Tibet, Vāyu was the son-in-law of त्वष्टृ, and he settled in भुवर्लोक which designates Persia, Turkey and Afghanistan. Ravi was a younger brother of सूर्योदय ब्रह्मा (धाना) and the father of मातृवर्ष Manu. He was an inhabitant of स्वर्लोक or Mongolia.

It should be noted, however, that in some Mantras the double functions are found to be intermixed, but the Pandit would attribute that intermixture of functions to the

confusion (i) of conceptions on the part of the Rishis by whom those Mantras were composed.

कालं कालविभक्तौश्च नक्षत्राणि ग्रहांस्तथा ।

सरितः सागरान् शैलान् समानि विषमाणि च ॥ २४ ॥

Prose—[सः] इमाः प्रजाः सृष्टुम् इच्छन् कालं कालविभक्तौः च नक्षत्राणि तथा ग्रहान् सरितः सागरान् शैलान्, समानि विषमाणि च [समजं] ।

Bengali.—[उक्ता] काल, कालविभाग, नक्षत्र, ग्रह, नरिः, मांश, शैल, समज्ज्मि एतं विषमज्ज्मि [गृह्णित् करिमांजिलेन] ॥ २४ ॥

English.—[He created] time and the divisions of time, the stars and the planets, the rivers and the oceans, the hills, plains and uneven ground. 24.

Kulluka.—कालं कालविभक्तौश्चेत्यादि । अत्र, 'ससर्ज' इत्युत्तरश्लोकावर्तिनो (1) कथा सम्पद्यते । आदित्यादिक्रियाप्रचयस्य 'काश्च' (2), 'कालविभक्तौः' मासर्त्यनाद्याः (3), 'नक्षत्राणि' कृतिकादीनि (4), 'ग्रहान्' सूर्यादीन्, 'मग्निः' नदीः, 'सागरान्' समुद्रान्, 'शैलान्' पर्वतान्, 'समानि' समस्थानानि (5), विषमाणि उच्चनीचरूपाणि (6) ॥ २४ ॥

Kulluka Explained.

1. उत्तरश्लोकावर्तिनो—Occurring in the next Sloka.
2. आदित्यादि &c.—काश्च means the sum-total (प्रचय) of the activities (i.e. motion) of the sun, &c.
3. कालविभक्तौः &c.—The divisions of time, viz., मास, ऋतु, अर्धवर्ष (i.e. half-year), &c.
4. नक्षत्राणि &c.—The नक्षत्रs are कृतिका, &c., which are 27 in number.
5. समानि &c.—समानि means 'even lands'.
6. विषमाणि &c.—विषमाणि means 'uneven lands'.

Notes.

• ग्रहान्—गृह्णाति इति ग्रहः ; ग्रह + णच्—कर्त्तरि । In the sense of a particular जलचर animal the form is ग्राह with the affix ण ।

सरितः—स + इति (चीणादिकः) = सरित्, रया बहुवचने ।

All the principal words in this Sloka are in रया विभक्ति । They are objectives of the verb मसर्ज which occurs in the next Sloka.

तपो वाचं रतिञ्चैव कामञ्च क्रोधमेव च ।

सृष्टिं मसर्जं चैवेमां सृष्टुमिच्छन्निमाः प्रजाः ॥ २५ ॥

Prose.—['मः] इमाः प्रजाः सृष्टुम् इच्छन् तपः वाचं रतिं चैव काम च क्रोधम् एव च—इमां सृष्टिं चैव मसर्ज ।

Bengali.—[ब्रह्मा] [ब्रह्माण] प्रजासृष्टि करिते ईच्छूँ क ईईशा तपश्चा, वाक्, सन्तोष, काम, क्रोध ईत्यादि वर्तमानल्लोकौष्ठ ओ पूर्वल्लोकौष्ठ ब्रह्मसूत्र सृष्टि करिशा-हिलेन ॥ २५ ॥

English.—Desirous of creating (all these) he created austerity, speech, pleasure, desire and anger [as well as those mentioned in the foregoing Sloka]. 25.

Kulluka.—तपो वाचमित्यादि । 'तपः' प्राज्ञापन्यादि (१), 'वाचं' वाणी, 'रतिं' चैत-परिताप, 'कामम्' इच्छा, 'क्रोध' चेतोविकारम्, 'इमां' एतच्छ्रु कान्ता पूर्वज्ञाकान्ताञ्च सृष्टिं चकार सृज्यते इति सृष्टिः—कर्मणि क्तिन् । 'इमाः प्रजाः' वक्ष्यमाणाः देवादिकाः कर्तुमिच्छन् ॥ २५ ॥

Kulluka Explained.

१. तपः &c.—तपः, e.g., प्राज्ञापन, &c. [The other well known penances are चान्दायन, पराक, सात्त्वपन, &c—the last two will be found to have been referred to in Uttara-Rámacharita, Act IV.].

Notes.

सृष्टिं मसर्जं—सृज्यते इति सृष्टिः—सृज् + क्तिन्—कर्मणि ; things created.
तां मसर्जं—Kull. ॥

Medh. proposes an alternative explanation :—Each root conveys an idea of a particular sense of the root कृ । Thus,

पचति = पाकं करोति, यजति = यागं करोति, and so on. So, when that particular sense is conveyed by a कृदन्त word (e. g. the word कृष्टि in the present case), the root of the verb should only convey the sense of कृ in general. We quote from Medh. below :—

अथ केयं वाचोयुक्तिः ‘कृष्टिं ससज्जं’ इति ? य एवार्थः ‘कृष्टिं कृतवान्’ इति । सर्वे धातवः करोत्यर्थस्य विशेषावच्छिन्ने वक्तव्ये । पचति—पाकं करोति, यजति—यागं करोति । तत्र कृदन्तात् विशेषे अवगतौ आख्यातगता धातुः करोत्यर्थमात्र-प्रतिपादनपरो भवति । तस्मिन्नपि कृतञ्चित् प्रतिपन्ने पुनः प्रतिपादने अनुवाददोषो ना भूत् इति कारकादिषु तात्पर्यम् ।

N. B. Such objectives in English are called ‘Cognate Accusatives’.

कर्मणाञ्च विवेकाय (क) धर्माधर्मौ व्यवेचयत् ।

हन्धैरयोजयच्चेमाः सुखदुःखादिभिः प्रजाः ॥ २६ ॥

Prose.—[सः] कर्मणां च विवेकाय धर्माधर्मौ व्यवेचयत् । इमाः प्रजाः सुखदुःखादिभिः हन्धैः अयोजयत् च ।

Bengali.—कर्म्मण विभागेन निश्चितं त्विनि धर्म एवम् अवर्धं गृहकृत्तणे निर्णय करिष्याहेन, एवम् (धर्माधर्मैर कलधकृत्तणे) अथह्नाथि हन्धैर सहित एहे प्रजावर्गके निश्चित करिष्याहेन ॥ २६ ॥

English.—In order to distinguish actions he differentiated धर्म from अधर्म, and he joined these creatures with the pairs [of opposites]—pleasure and pain, and the like. २६.

Kulluka.—कर्मणाचेति । धर्मः यज्ञादिः—स कर्त्तव्यः, ‘अधर्मः’ ब्रह्मवधादिः—स न कर्त्तव्यः, इति कर्मणां विभागाय (I) धर्माधर्मौ ‘व्यवेचयत्’

(क) विवेकार्थम्—All except A. विवेकाय is undoubtedly the reading of Medh. and विभागाय also occurring in Kull. seems to support the same reading.

पृथक् न अभ्यधात् (2),—धर्मस्य फलं सुखम्, अधर्मस्य फलं दुःखम् । धर्माधर्म-
फलभूतैर्द्वैः परस्परविरुद्धैः (3) सुखदुःखादिभिरिमाः प्रजाः योगितवान् ।
आदियङ्गणात्—कामक्रोध-रागद्वेष-क्षुत्सौहृद्यादिभिः (क) (4) ॥ -६॥

Kulluka Explained.

1. धर्मः कर्तव्यः, अधर्मो न कर्तव्यः इति कर्मणां विभागाय—N. B.
Distinguishing between कर्मस्य consists in saying that धर्म such as
यज्ञ, &c., should be done, and that अधर्म, e.g., ब्रह्मवृध, &c.
should not be done.

2. अभ्यधात् = उक्तवान् । [Cf. the meaning of the word अभिधान] ।

3. धर्माधर्मो &c.—The couples (e.g., सुखदुःख, &c.) which are
composed of incompatible conditions due to धर्म and अधर्म ।
[सुख is due to धर्म, and दुःख to अधर्म, and so on.]

4. आदियङ्गणात् &c.—The word आदि in the compound
सुखदुःखादि seeks to include other couples, e. g., कामक्रोध, रागद्वेष,
क्षुत्सौहृद्य, &c. [सौहृद्य means satiety].

Notes.

विवेकाय—वि—विच + प्रज्ज; धर्मो, एकवचने ।

द्वैः—द्वे च द्वे च इति द्वन्द्वम्, निपातनात् । सहार्थं तृतीया ।

प्रजाः—प्र—जन + उ—२या बहुवचने । Issue.

अष्टौ मात्रा विनाशिन्यां दशार्जानान् याः स्मृताः ।

ताभिः सार्धमिदं सर्वं सम्भवत्यनुपूर्व्यशः ॥ २ ॥

Prose.—दशार्जानां (= पञ्चानां) तु याः विनाशिन्यः अष्टौ; मात्राः कृताः
ताभिः सार्धम् इदं सर्वं अनुपूर्व्यशः सम्भवति ।

(क) क्षुत्पिपासा-शोकमोहादिभिः for क्षुत्सौहृद्यादिभिः—All except P.
But the mention of क्षुत्पिपासा in the above list is certainly out of
place ; for, क्षुत् and पिपासा are not परस्परविरुद्ध which Kull. wants
to illustrate. Indeed Medh. and Gov. from both of whom
Kull. often copies, mention क्षुत्सौहृद्य and not क्षुत्पिपासा ।

Bengali.—[পঞ্চমহাত্মকরণে] বিপরিণামী [পঞ্চতন্ত্রকরণ] যে পঞ্চ ব্রহ্মমাত্রা কথিত হইয়াছে, সেই পঞ্চতন্ত্রাত্মের সহিত এই সমস্ত (অর্থাৎ জগৎ) ব্রহ্ম হইতে হুল, হুল হইতে হুলতর—এই ক্রম অনুসারে সম্ভূত হইয়াছে ॥ ২৭ ॥

English.—This whole (world) arises in due order together with those five subtle and minute forms which are susceptible to change or evolution (viz. in the form of the five Mahá-Bhûtas). 27.

Kulluka.—অন্যত্রো মাভা ইতি । ‘দৃশ্যানাং’ পদ্যানাং মহামূর্তানাং যাঃ সূক্ষ্মাঃ মাভাঃ (ক) পঞ্চতন্ত্রাত্মরূপাঃ, ‘বিনাশিন্যঃ’ পঞ্চমহামূর্তরূপতয়া বিপরিণামিন্যঃ (১) তাभिः सह, उक्तं वक्ष्यमाणम् ‘इदं’ (২) सर्वम् उत्पद्यते ‘अनुपूर्वशः’ ক্রমেণ—সূক্ষ্মাণ স্থূলং স্থূলাত স্থূলতরমিত্যনেন । সর্বশক্তো ব্রহ্মণো মানসসৃষ্টিঃ কদাচিত্তত্বানিরপেচা (৩) স্মাত ইতি ইমাং শঙ্কামপনিনীষন্ (৪) তদ্বারিণ্যেবেৎ সৃষ্টিরিত্যি মध्ये पुनः पूर्वोक्तं आरितवान् (৫) ॥ ১৯ ॥

Kulluka Explained.

১. বিনাশিন্যঃ &c.—বিনাশিন্যঃ means those which admit of transformations (পরিণাম), viz., (in the form of) the five Mahá-Bhûtas. [N. B. The transformation of a thing implies the *destruction* of its former self. Hence, বিনাশিন্যঃ means বিপরিণামিন্যঃ ।]

২. উক্তং &c.—ইদং in the text means উক্ত already spoken of, and বক্ষ্যमाणम् (to be spoken of later on).

৩. তত্বানিরপেচা—Independently of the তত্বস.

৪. ইমাং শঙ্কাম্ অপনিনীষন্—To remove this doubt. (অপনিনীষন্ = অপ—নৌ + সন্ + শট—১ম, একবচনম্ ।)

৫. সর্বশক্তো... আরিতবান্—Lest it might ever be supposed that the Omnipotent Brahman *mentally* created all these things *independently* of the তত্বস (viz., মহত্ত্ব, বৃহৎকার, পঞ্চতন্ত্রাত্ম, &c.) the author reminds us here, by the way, that He created these things with the help of those তত্বস as instruments or materials.

Notes.

अणुः—अणु + डीप् (अण्वी १मा, बहु । डीप् is optional here by the rule 'बोतो गुणवचनात्' । So, अणवः is also admissible in feminine plural.

अनुपूर्वशः—अनुपूर्व + शम् । An indeclinable (अव्ययम्) ।

यन्तु कर्मणि यस्मिन् स न्ययुङ्क्त प्रथमं प्रभुः ।

स तदेव स्वयं भजे सृज्यमानः पुनः पुनः ॥ २८ ॥

Prose.—सः प्रभुः यं तु यस्मिन् कर्मणि प्रथमं न्ययुङ्क्त सः पुनः पुनः सृज्यमानः तद् एव स्वयम् भजे ।

Bengali.—मर्त्यमण्डिनालो अजापति शृष्टि प्रारम्भे वांशके ये कर्मे निशुद्ध कर्माणि जिन से पुनः पुनः शृष्टे श्रेया सेई कर्मे वरः आचर करिना वांके ॥ २८ ॥

English.—In whatever action the Lord first employed a creature, it spontaneously followed the same action in each succeeding creation. 28.

Kulluka.—यन्तु कर्मणीति । स प्रजापतिः यं जातिविशेषं व्याघादिकं यस्यां क्रियायां—हरिणमारणादिकायां, सृष्ट्यादौ नियुक्तवान् (१), स जातिविशेषः पुनः पुनरपि सृज्यमानः स्वकर्मावशेन (२) तदेवाचरितवान् । एतेन प्राणिकर्मसापेक्षं प्रजापतिरुत्तमाधमजातिनिर्माप्य, न रागद्वेषाधीनमिति दर्शितम् (३) । अतएव वक्ष्यति [मनु—१।४१]—'यथाकर्मा तपोयोगात् सृष्टं स्वावरजकमम्' इति (४) ॥ २८ ॥

Kulluka Explained.

१. नियुक्तवान्—N. B. It should be remembered that here also the previous acts of the species are the determining factors.

२. स्वकर्मावशेन—N. B. It could be better taken as the हेतु of सृज्यमानः rather than as the synonym of स्वयम् of the text.

३. एतन् &c.—By this it is shown that the creation of the superior and the inferior species is due to their own actions, and not to any like (राग) or dislike (द्वेष) on the part of the Creator (प्रजापति) ।

४. वक्ष्यति &c.—[The author] will say 'यथाकर्मा &c'. (Sl. 41).

Notes.

व्युत्पन्न—नि—युज् + लट्—त । The root in used in आत्मनेपद by the Vārttika 'स्तराद्यन्तोपसर्गात्'—The root युज् is used in आत्मनेपद in connection with an उपसर्ग which begins with a vowel (स्तरादि) or ends in a vowel.

प्रथमम्—See Notes on आदी in Sl. 21:

भेजे—भज् + लिट्—ए । Here the force is of लट् ; भेजे = भजते ।

हिंसाहिंसे मृदुकूरे धर्माधर्मावृत्तानृते ।

यद् यस्य सोऽदधात् सर्गे तत्तत् स (क) स्वयमाविशत् ॥ २८ ॥

Prose.—हिंसाहिंसे मृदुकूरे धर्माधर्मौ नृतावृते—[एषां मध्ये] सः सर्वः (=सर्गार्थे) यत् (कर्म) यस्य अदधात् सः (प्रायो) तत् तत् (कर्म) स्वयम् आविशत् ।

Bengali.—अजागति नृतिर आरब्धे हिंस्ये ७ अहिंस्ये, मृदु ७ कूर, धर्म ७ अधर्म, मत्ता ७ मिथा—वाहार मन्त्रके ये कर्मरं वावहा करिग्राहिजेन, सेई आनी सेई कर्म [ताहार परिवर्ती जन्ममृत्यु ७ बीर अदृष्टवशतः] ब्रह्म आशु इहेरा भाके ॥ २९ ॥

English.—Whatever quality—ferocious or innocent, gentle or violent, right or wrong, true or false, the Lord assigned to any being in the [beginning of] creation, that quality he gets spontaneously [in his later births]. 29.

Kulluka.—एतदेव प्रपञ्चयति—हिंसाहिंसे इत्यादि (1) । हिंस' कर्म सिद्धादिः—करिमतश्चादिकम्, अहिंस' हरिचादिः, 'मृदु' दयाप्रधानं विप्रादिः, कूरं चरित्रादिः, धर्मा यथा—ब्रह्मचर्यादिः गुह्यगुण्यादिः, अधर्मा यथा तस्मैव—मांसमेधनसेवादिः, 'नृते' सर्वं—तच्च प्रायेण देवानाम्, 'अवृत्तम्' असत्यं—तदपि प्रायेण मनुष्याणाम् । तथा च स्मृतिः—“सत्यवाचो देवाः, अवृत्तवाचो मनुष्याः” (2) इति । एषां (ख) मध्ये यत् कर्म सः प्रजापतिः सर्गादौ (3) यस्य अपारयत् “अष्टात्तरकात्मनि” (4) स तदेव कर्म “प्राक्तनदृष्टवशात्” (5) स्वयमेव भेजे ॥ २८ ॥

(क) कतस्य for तत्तत् सः—All except A. The language of almost all the commentators, including Kull. supports the reading adopted in the text.

(ख) तेषाम्—All except A.

Kulluka Explained.

1. एतदेव &c.—By this Sloka [the author] expands (प्रपञ्चयति) the idea contained in the last Sloka.

2. सत्यवाचः &c.—[Generally speaking] the Devas speak truth and men speak untruth. [Gov. reads अमृतम् for अमृतवाचः । The ऐतरेयब्राह्मण १।६ reads ‘सत्यसंज्ञिता वै देवाः, अमृतसंज्ञिता मनुष्या इति’] ।

3. सर्गादौ—At the *beginning* of creation. [See Notes on चादौ in Sl. 21.]

4. सृष्टीत्तरकालमपि—Even after the creation was begun ; i. e., in succeeding creations.

प्राक्तन &c.—Owing to the merits [of actions] done in previous births.

Notes.

हिंसम्—हिंस + र—कर्त्तरि ।

कूर्म—कृत (कहेने) + रक् (बीचादिकः), ‘कृत’ इत्येतस्मात् ‘कूर्’ इत्यादिभ्यः ।

यत्—तत् तत्—For the use of two तत् with one यत् cf. ‘यं कामये तं तस्य’ कथामि ।—देवीवक्त्रम् ।

आविशत्—लङ् । Here also as in भेजे in the previous Sloka the force is of लङ् ।

* यद्यत्तुलिङ्गान्तरतः स्वयमेवर्त्तुपर्यये ।

स्नानि स्नान्यभिपश्यन्ते तथा कर्माणि देहिनिः ॥ ३० ॥

Prose.—यथा ऋतुपर्यये ऋतवः स्नानि स्नानि ऋतुलिङ्गानि स्वयम् एव अभिपश्यन्ते तथा देहिनिः [स्नानि स्नानि] कर्माणि [स्वयम् एव अभिपश्यन्ते] ।

Substance.—यथा ବସନ୍ତାଦୟଃ ଋତବଃ ସଂଯୋଜିତକାଳୀନ୍ତୁ କ୍ରମେଣାଦିରୂପାଂ ଋତୁଲିଙ୍ଗାନି ସ୍ବୟମିବ ପ୍ରାପ୍नुଂ ଗ୍ଠି, ତଥା ଦୈହିନୀଂପି ଶ୍ଯୋପକ୍ତାନି କର୍ମାଂଶି ସ୍ବୟମିବ ଭଜନ୍ତି । ସ୍ନାନାଦୟଃ ଜନ୍ମତଃ ଏବ ହିଂସକର୍ମାଂଶି କୁର୍ବନ୍ତି, ହରିତ୍ୟାଦୟଃ ସଦୁକର୍ମାଂଶି, ହସ୍ୟେବ ।

Bengali.—ବଡ଼ ମକଳ୍ ସେରାମ୍ ବସୋଚିତକାଳେ ଚୌର ଚୌର [ବୁହାସାଧି] ଚିତ୍ତ ଦାମ୍ପନ କରେ, ସେହିମାନେ ସେହିମାନେ [ଭଗ୍ନବାସା] ବ ବ କର୍ମ ଆଶ୍ରୟ ହୁଏ । ୩୦ ।

English.—As the seasons in their proper turns bear their characteristic signs, so corporeal beings spontaneously resume [in their births] their own characteristic acts. 30.

Kulluka. अथ दृष्टान्तमाह—यच्चर्त्तिति (1) । यथा वसन्तादिकृतवः (2) ऋतुचिह्नानि—चतस्रस्र्यादीनि ‘ऋतुपर्यये’ स्वकार्यावसरे (3) स्वयमेव चाग्नं वनि, तथा देहिनापि हिंसादीनि कर्त्तव्याणि ॥ ३० ॥

Kulluka Explained.

1. अथ दृष्टान्तमाह—The present Sloka furnishes an illustration of what has been said in the previous Sloka.

2. वसन्तादिकृतवः—N. B. वसन्तादिकृतवः and वसन्ताद्यृतवः are optional forms by the rule ‘ऋत्यकः’ ।

3. स्वकार्यावसरे—In their proper turns.

Notes.

यच्चर्त्तुलिङ्गानृतवः=यथा + ऋतुलिङ्गानि + कृतवः ।

स्वयमेवर्त्तुपर्यये = स्वयमेव + ऋतुपर्यये ।

पर्ययः—परि-इण् + अच् । Kull. and Medh. paraphrase the word पर्यय by the word स्वकार्यावसर i.e. turns. —

लोकानान्तु विवृण्वर्थं मुखबाह्वरूपादतः ।

ब्राह्मणं क्षत्रियं वैश्यं शूद्रञ्च निरवर्त्तयत् ॥ ३१ ॥

Prose.—[ब्रह्मा] लोकानां तु विवृण्वर्थं मुखबाह्वरूपादतः ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्त्तयत् ।

Bengali.—[ब्रह्मा] लोकवृत्तिर निमित्तं मुख, बाह, ऊरु, एव चरण इहेते वधाक्रमे ब्राह्मण, क्षत्रिय, वैश्यं शूद्रं এই চারি বর্গের সৃষ্টি করিয়াছিলেন । ३१ ॥

English.—For the prosperity of the worlds, [Brahmá] created the Bráhmaṇa, Kshattriya, Vais'ya and S'udra, from his mouth, arms, thighs and feet [respectively]. 31.

Kulluka.—लोकानान्त्विति । भूलोकानादीनां (क) बाह्वरूपादतः (1) मुख-बाह्वरूपादिभ्यो ब्राह्मण-क्षत्रिय-वैश्य-शूद्रान् स्रज्जाकर्म (2) निर्वर्त्तयत् । ब्राह्मणादिभिः

(क) भूलोकानाम्—A ; भूलोकानाम्—M. But these will involve some difficulty about the plural number used. Besides, this वादि can be traced in Medh. and Gov. भूरादीनाम्—V.

सायं प्रातरग्नौ आहुतिः प्रक्षिप्ता सूर्यमुपतिष्ठते, सूर्यादवृष्टिः, वृष्टेरन्नम्, अन्नात् प्रजा-
बाहुल्यम् (3)। वक्ष्यति च [मनु १।७६]—“अग्नौ प्रास्ताहुतिः सम्यगादित्यम्” इत्यादि
(4)। देव्या च शक्ता सुखादिभ्यो ब्राह्मणादिनिष्पातं ब्रह्मणी न विशङ्कनीयं,
श्रुतिसिद्धत्वात् (5)। तथाच श्रुतिः [ऋग्वेद १०।८०।१९]—“ब्राह्मणोऽस्य सुखमासीद्”
इत्यादि ॥ ११ ॥

Kulluka Explained.

1. भूर्लोकदीनां बाहुल्यार्थम्—For the prosperity of the भूर्लोक
&c. [The lokas are भूर्लोक, भुवर्लोक, स्वर्लोक, &c.]

2. यथाक्रमम्—Respectively ; i.e., the Brāhmins were pro-
duced from the mouth, the Kshatriyas from the arms, the
Vais'yas from the thighs and the Sudras from the feet.

3. ब्राह्मणादिभिः &c.—The oblations poured on fire by
Brahmins, &c., in morning and evening reach the sun, from
the sun comes rain, from rain comes food, and by food
people multiply.

4. अग्नौ &c.—The complete verse runs thus :—

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।

आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ Manu. III, 76.

5. देव्या च &c.—The creation of the Brahmins, &c., from
the mouth, &c., by Brāhmā through his divine power should
not be doubted, as it is established by S'ruti.

6. ब्राह्मणोऽस्य &c.—This is a quotation from the famous
Purusha-Sūkta of the Rigveda. The complete Rik runs thus :—

ब्राह्मणोऽस्य सुखमासीद् वाङ् राजस्यः कृतः ।

अङ्ग तदस्य यद् वैश्वः पद्भ्यां यद्भोऽजायत ॥ Rigveda, X, 90. 12.

Notes.

लोकानां तु विश्वार्थम्—‘लोकस्य भुवने जने’ इत्यमरः । The word लोक
means (i) the people, as well as, (ii) their regions. Here, both
the meanings are intended. The विश्व of the लोक is to be
explained as follows :—

The Brahmins, &c., offer oblations to the gods. This serves a double purpose. Firstly, the gods, and therefore their regions, flourish by those libations. [Cf. Medhātithi—चतुर्थं वर्षेषु सत्सु त्रयाणां लोकानां वृद्धिः । इतः प्रदानं देवाः उपजीवन्ति] ; and secondly, the gods make the Brahmins, &c., as well as their region, flourish on account of their offering to them those libations. The second part, viz., the progress of the people of this earth, has been shown step by step by Kull. by the quotation of a Smṛiti [which see].

Nandana, however, explains लोकानां as जनानां and avoids all difficulties.

मुखबाह्वरूपादतः—मुखं च बाह्व च ऊरु च पादां च इति मुखबाह्वरूपादम्—
प्राणवृत्त्या समाहारद्वयः । ततः पञ्चम्याः तस्य प्रत्ययः ।

निरवर्णयत्—निर्-वृत्त + णिच् + लङ्—द ।

विधा कृत्वात्मनो देहमर्द्धेन पुरुषोऽभवत् ।

अर्द्धेन नारी तस्यां स विराजमसृजत् प्रभुः ॥ ३२ ॥

Prose.—सः प्रभुः आत्मनः देहं विधा कृत्वा अर्द्धेन पुरुषः अभवत्, अर्द्धेन नारी [अभवत्] ; तस्यां विराजम् असृजत् [च] ।

Bengali.—सर्वशक्तिमान् ब्रह्मा शरीर देह द्वाभ्यां विभक्त करिष्य एकार्धं द्वारा पुरुषं च अपरार्धं द्वारा नारी इहेवाहिलेन, एवं সেই नारीতে विराट् पुरुषকে सृष्टि करिष्याहिलेन ॥ ३२ ॥

English.—Having divided his own body into twain the Lord became a male by one half and a female by the other half, and on her he begot Virāj. 32.

Kulluka.—विधा कृत्विति । स ब्रह्मा निजदेहं विच्छेदं कृत्वा अर्द्धेन पुरुषो जातः, अर्द्धेन स्त्रीः । तस्यां मेघुनधर्मेण (१) विराट्संज्ञं पुरुषं निमित्तवान् । सुतिष्ठ [स्मृते द १०. ८०।५]—‘ततो विराडजायत’ इति ॥ ३२ ॥ •

Kulluka Explained.

१. मेघुनधर्मेण—By the method of sexual intercourse. [निघुन- means ‘couple’.]

[N. B. The creation so long narrated was done *mentally*, but here a different method is employed. Kull. means to invite the reader's attention to this fact].

Notes.

अङ्गन—करणे द्वतीय ।

विराजम्—वि-राज + क्तिप्—कृत्तु=विराट् ; the base is विराज्, ततः द्वितायाया, एकवचने विराजम् इति ।

तपस्तप्तासृजद् यन्तु स स्वयं पुरुषो विराट् ।

तं मां वित्तास्य सर्वस्य स्रष्टारं द्विजसत्तमाः ॥ ३३ ॥

Prose.—[हे] द्विजसत्तमा. सः विराट् पुरुषः स्वयं तपः तप्ता यम् असृजत् अस्य सर्वस्य (- जगतः) स्रष्टारं मां (=मनुम्) तं वित्त (=जानीत) ।

Bengali.—हे श्रेष्ठ द्विजगण, সেই বিরাট পুরুষ তপস্তা করিয়া স্বাধীকৃত সৃষ্টি করিয়াছিলেন, সমস্ত জগতের স্রষ্টা আমিই তিনি জানিবেন ॥ ৩৩ ॥

English.—O, ye, the best of the twice-born, know me, the creator of all this world to be him whom that Virāj himself produced, having performed austerity. 33.

Kulluka.—तपस्तप्तेति । स विराट् तपो विधाद्यं निर्मितवान् तं 'मां मनु' जानीत, अस्य सर्वस्य जगतः स्रष्टारं, मां द्विजसत्तमाः । एतेन स्वजन्मात्कर्ष-
सामर्थ्यातिशयो अभिहितवान् (1), लोकानां प्रत्ययितप्रत्ययार्थम् (2) ॥ ३३ ॥

Kulluka Explained.

1. . तपेन &c.—By this Manu speaks of the excellence of his capacity (सामर्थ्य) and origin (जन्म) [so that he may be regarded as *reliable*].

2. लोकानां प्रत्ययितप्रत्ययार्थम्—N. B. The word प्रत्ययित has got two meanings—(i) reliable and (ii) known. So, the present sentence may be explained in two ways :—(i), as men rely on those who are reliable (प्रत्ययित); and (ii) to

make the people believe more firmly what is already known (प्रत्ययित) to them.

N. B. Medh. has spent some big lines to assign a *two-fold* cause to Manu's reference here to his own origin and capacity, and it is a curious fact to note that Kull. has cleverly put in here a small sentence to convey both the explanations of his revered predecessor. We quote from Medhātīhi below :—

‘मध्ये गृह्णन् आत्मनः आचरे । अस्य सर्वस्य सृष्टारम्—अनेन सर्वशक्तिम् आह । जन्मकर्मातिशयवन्तं मां प्रत्यायत स्थिरीकरिष्यन्ति इत्यभिप्रायः, निश्चयोत्पत्त्यर्थं च, अन्यतः अवगतेऽपि मनुजानि स्वयमभिधानात् । यथा, अन्यतः श्रुतोऽपि कश्चित् पृच्छति—देवदत्तस्य त्वं पुत्रः ? इति । वादमिति तेनोक्ते निश्चय उपजायते ।’

Notes.

पुरुषः—पुरुषशब्देन श्रुतीः प्रसिद्धः—Nārāyaṇa. In the Vedas the Virāt is called ‘पुरुष’ । So, the translation of पुरुषो विराट् as ‘the male Virāj’, as done by some, seems to be absurd.

विज—विद (अदादि, परस्मैपदी) + लोट्—त, second person, plural.

दिजसत्तमाः—Case of address. अतिशयेन सन्तः इति सत्तमाः—सत + तसप् । दिजेषु सत्तमाः—७मीतत्पुरुषः ।

अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुस्तरम् ।

पतौन् प्रजानामसृजं महर्षीनादितो दश ॥ ३४ ॥

Prose.—अहं तु प्रजाः सिसृक्षुः सुदुस्तरं तपः तप्त्वा आदितः (= आदी) प्रजानां पतौन् दश महर्षीन् असृजम् ।

Bengali.—आमि अजाशक्ति करिजे ईच्छूक इहेन कठोर तपस्करणपूर्वक अथवे वनजन बर्षि शक्ति करिआहिनाय । ऊहात्रा सकलेई अजापति ॥ ३४ ॥

English.—Desirous of producing issue, I, having performed very severe austerity, first created ten great sages, who were lords (i.e. creators) of beings (प्रजापति). 34.

Kulluka.—अहमिति । अहं प्रजाः सृष्टमिच्छन् दुष्करं तपः कृत्वा (क) दश प्रजापतीन् प्रथमं सृष्टवान्, तैरपि प्रजानां सृज्यमानत्वात् (१) ॥ ३४ ॥

Kulluka Explained.

१. तैरपि प्रजानां सृज्यमानत्वात्—[The प्रजापतिस are so called] because many objects are created by them also. [Kull.'s sentence is elliptical—'ते प्रजापतयः सृज्यन्ते' is to be understood after सृज्यमानत्वात्] ।

Notes.

सिद्धयुः—सृज् + सन् + उ, by the rule 'प्रनाशंसमिच्च उः' ।

सुदुष्वरम्—सु-दुस-चर + खल्—कर्मणि ।

पतीन् प्रजानाम् = प्रजापतीन्—The lords of creation.

आदितः=आदौ, आदि + तम्—सप्तम्याम् । 'आद्यादिभ्यः उपसंख्यानम्' ।

मरौचिमत्राङ्गिरसौ पुलस्त्य पुलहं क्रतुम् ।

प्रचेतसं वसिष्ठञ्च भृगुं नारदमेव च ॥ ३५ ॥

Prose. As it is—with 'अहम् अष्टकम्' from the preceding Sloka.

Bengali.—मरौचि, अत्रि, अङ्गिराः, पुलस्त्य, पुलह, क्रतु, अचेताः, वसिष्ठ, भृगु एव नारद [एते दश प्रजापतयः आसन् अथमे सृष्टि करिग्राहिनाम्] ॥ ३५ ॥

English.—[I created] Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishtha, Bhrigu and Nārada. 35.

Kulluka.—मरौचिमित्यादि । ते एते दश प्रजापतयो नामतो निर्दिष्टाः ॥ ३५ ॥

Notes.

अत्राङ्गिरसौ—अत्रिश्च अङ्गिराश्च तौ अत्राङ्गिरसौ—इत्या, द्विवचने ।

N. B. The प्रजापतिस are the मानसपुत्रस of Manu. Of these मरौचि, अत्रि, अङ्गिरस्, पुलस्त्य, पुलह, क्रतु and वसिष्ठ make up the

well-known group of the सप्तर्षि (Ursa Major or the Great Bear).

वसिष्ठः—वसुमत् + इष्ट, the मत् being elided by the rule 'विन्मतोर्लृक्'. The word is also spelt as वसिष्ठः—वशवत् + इष्ट ।

एते मनू स्तुसप्तान्यान्मृजन् भूरितेजसः ।

देवान् देवनि^{अर्थात्}कायांश्च महर्षींश्चामितौजसः ॥ ३६ ॥

Prose.—भूरितेजसः एते (= दश प्रजापतयः) अमितौजसः अन्यान् सप्त मनून् देवान् देवनिकायांश्च महर्षीन् च मृजन् ।

Tengali.—महादेवक एहे वनजन अजापति अत्रितेजक अष्ट मातजन मनु, देवगण ओ देवगणेर निवासहान एवर महर्षिगिके मृष्ट करिग्राहिलेन ॥ ३६ ॥

English.—They of great power, created seven other Manus of unbounded ability, together with gods and the abodes of gods, and sages of measureless power. 36.

Kulluka.—एते मन्स्त्विति । एते मरीच्यादयो दश भूरितेजसो बह तेजस्वाः अन्यान् सप्त अपरिमिततेजस्कान् मनून्. देवान्—ब्रह्मणा मृज्जान् (1), देवनिवासस्थानानि (2)—स्वर्गादीनि, महर्षींश्च मृज्जवन्तः । मनुशब्दोऽयमधिकारवाची (क) । चतुर्दशम मन्वन्तरे यस्य यम सर्गाधिकारः, स एव तस्मिन् मन्वन्तरे स्वागन्धर्व-स्वारीचिवादिनामस्मिन्नुरिति व्यपदिश्यते (3) ॥ ३६ ॥

Kulluka Explained.

1. देवान् &c.—The Devas, viz., those that were not created before by Brahmá. N. B. The qualification ब्रह्मणा मृज्जान् equally applies to the other things also, e.g., ज्योतीषि in Sl. 38.

2. देवनिवासस्थानानि—N. B. This is a paraphrase of the word देवनिकायान् in the text.

3. मनुशब्दः &c.—This word मनु designates a function (अधिकार) । Of the 14 मन्वन्तरस (term of a Manu—see I. 80)

(क) अधिकारिवाची—J. This would convey the sense more clearly. But all other Mss. read अधिकारवाची which is the reading of Medhātithi also.

one is in charge of creation (सर्ग), &c., in each मन्वन्तर, and is known by the distinctive name of स्वायम्भुव, स्वाराचष &c., the word मनु being their common title.

Notes.

अन्यान् सप्त मनून्—viz., सावर्णि, दक्षसावर्णि, ब्रह्मसावर्णि, धर्मसावर्णि, रुद्र सावर्णि, देवसावर्णि (or रौच्य) and इन्द्रसावर्णि (or मौल्य). These seven Manus and स्वायम्भुव-मनु (after whom the present work is called) with his six descendants as enumerated in Sl. 62, make up the 14 Manus.

भूरितेजसः—१मा, बहुवचनम्—adj. of एते ।

देवनिकायान्—देवानां निकायाः, तान् । निकाय (नि=नि + चय=भाव) is explained by Kull. as निवासस्थानानि or abodes. Some take it to mean संघ—collection or host. There are two rules for the formation of the word निकायः—

(i) निवास-चिति-शरीरोपसमाधानेषु आदेश कः—निकाय (with चय) is the form instead of निचय (with चच्) when the sense is any one of the following :—निवास (abode), चिति (applied to things to be collected in certain Vedic performances), शरीर (body—cf. the word काय) and उपसमाधान (collection) ; and

(ii) संघे च अनौत्तराधर्ये—The above also holds good when the sense is of an अनौत्तराधर्ये (orderly) संघ (assemblage). Thus, ब्राह्मणनिकायः, but शूकरनिचयः as शूकरस are never found in an orderly group.

अमितीजसः—२या, बहुवचनम्—adj. of मनून्, देवान्, &c.

यक्षरक्षःपिशाचांश्च गन्धर्वाप्सरसोऽसुरान् ।

नागान् सर्पान् सुपर्णांश्च पितृणाञ्च पृथग्गणान् ॥ ३७ ॥

Prose. As it is—with 'एते असृजन्' from the preceding Sloka.

Bengali.—[এই প্রজাপতিগণ] বক্ষ, রক্ষ, পিশাচ, গন্ধর্ব্ব, অপ্সরাঃ, অসুর, নাগ, সর্প, পক্ষী ও পিতৃদিগের পৃথক পৃথক্ গণসমূহ [সৃষ্টি করিয়াছিলেন] ॥ ৩৭ ॥

English.—[They created] Yakshas, Rákshasas, Pis'áchas, Gandharvas, Apsarases, Asuras, Nágas, serpents, birds and the different classes of the *Manes*. 37.

Kulluka.—यक्षरक्ष इति । एतेऽसृजन्निति पूर्वस्यैव अत्र अनुषङ्गः । चक्रवर्त्तं श्लोकत्रये (क) च (१) । यक्षो वैश्रवणः तदनुचराश्च (२), रक्षसि रावणादीनि, पिशाचा-क्षेत्र्याऽपक्रष्टाः अशुचिभक्षदेवादिवासिनः (ख) (३), गन्धर्वाश्चित्ररथादयः (४), अप्सरसः उर्व्वश्वादयः, असुराः विरोचनादयः (५), नागाः वासुकादयः, सर्पाक्षतोऽपक्रष्टाः अन्नगर्वादयः (६), सुपर्णाः वेनतेयादयः (ग), पितृणाम् आश्रयादीनां (७) 'गणः' समूहः ॥ एषाञ्च भेदः इतिहासादिप्रसिद्धो न अष्टादिगोचरः (८) ॥ ३७ ॥

Kulluka Explained.

१. एते असृजन् &c.—'एते असृजन्' of the previous verse comes here (i.e., is to be understood) in this Sloka as well as in the next three Slokas.

२. यक्षो वैश्रवणः &c.—By the word यक्ष are meant वैश्रवण (कुवेर) and his followers. [Kuvera is called वैश्रवण as he was the son of the sage विश्ववस्].

४. पिशाचाः &c.—पिशाचs are inferier (अपक्रष्ट) to राक्षसs. They live in unholy places like deserts, &c. [Deserts are considered as unholy because they are wanting in water, the chief material for purification].

४. चित्ररथादयः—N. B. Chitra-ratha is the name of the the king of the Gandharvas.

(क) श्लोकत्रये—All except J and Bg.

(ख) Though not supported by any of the versions I am inclined to read अशुचिभक्षदेवादिवासिनः for अशुचिभक्षदेनिवासिनः which is the extant reading here. The former is the very expression used by Medh, and it supplies the आदि which was really wanting. Gov. also has अशुचिभक्षमूल्यादिवासिनः ।

(ग) गन्धर्वादयः—All except A. गन्धर्वादयः seems to be a reader's own note on Kull.'s original word वेनतेयादयः ।

5. विरोचनादयः—[विरोचन was the son of the famous प्रह्लाद ।]

6. अलगर्हादयः—N. B. अलगर्द or अलगर्ध (‘केउटे’ इति भाषा) is the name of a species of serpent inferior to the former.

7. पितृणां &c.—N. B. The Pitris or *Manes* are divided into many classes, the principal of these being अग्निष्वात्ताः, सौम्याः (or सोमसदः), इविष्मन्तः, उग्रपाः, सुकालिनः, धर्हिषदः, आन्यपाः, सोमपाः &c. (See Manu III. 195—198). These words are always plural. They are familiar to those who perform the ceremony of तर्पण which is obligatory on every fatherless Hindu male. The relation between these divine पित्रः and our human पित्रः is this that the former are satisfied at the satisfaction of the latter. See Vāyu- Purāṇa, 65. 63.

8. एषां च &c.—The [nice] distinction between the above beings is to be known from history, &c., and cannot be perceived directly.

Notes.

अप्सरसः—अप्सः सरन्ति इति अप—नृ + अमन् । As the name of a class it is used in plural number.

सुपर्णान्—शोभनं पर्णं येषां ते सपर्णाः तान् । Birds.

पिशाचः—पिशितस्य (आभ-मोक्षितं—raw-meat) अन्नाति इति । पिशित—अन्न + अण्—कर्त्तरि । शृवांदरादित्वात् साधु ।

‘ विद्युतोऽग्निमेघांश्च रोहितेन्द्रधनुंषि च ।

उल्कानिर्घातकेतूश्च ज्योतींश्चान्नावचानि च ॥ ३८ ॥

Prose.—[एते] विद्युतः अग्निमेघान् च रोहितेन्द्रधनुंषि च उल्कानिर्घात-
केतून् च अन्नावचानि ज्योतींषि च [अमृजन्] ।

Bengali.—[ईश्वरा] विद्युत, अग्नि, मेघ, रोहित (रक्त ईश्वरः), इन्द्रधनुः, उल्का
निर्घात (अशुभस्वनिर्घोष), केतू, उ. नानाप्रकार ग्रहनक्षत्राणि सृष्टि करिग्राहिणेन । ३८ ॥

English.—[They created] lightning, thunderbolt, cloud,
Rohita (imperfect rain-bow), rain-bow, meteors, supernatural
sound, comets and various [other] luminaries. 38.

Kulluka.—विद्युत् इति । मेघेषु दृश्यं दीर्घाकारं ज्योतिर्विद्युत् । मेघादेव ग्रजोतिर्वेदादि-विनाशकं तत् अशनिः । मेघाः प्रासङ्गाः । 'रोहितं' दृष्टाकारं नानावर्णं दिशि दृश्यते यज्ज्योतिः (१) । तदेव वक्त्रं 'इन्द्रधनुः' (२) । 'उल्का' रेखाकारमन्तरीक्षात् पतज्ज्योतिः । 'निर्घात' भूम्यन्तरीक्षगत उत्पातध्वनिः (३) । 'केतवः' शिखावन्ति (४) । ज्योतीषि उत्पत्तरूपाणि । अन्त्यानि ज्योतीषि भ्रमगमस्त्रा-
दनि (५) नानाप्रकाराणि (६) ॥ २८ ॥

Kulluka Explained.

1. दृष्टाकारम् &c.—Luminous pole-like lines (दृष्ट) of various colours appearing in the heavens.
2. तदेव &c.—रोहित when curved is called इन्द्रधनुः (rain-bow).
3. निर्घातः &c.—निर्घात is the portentous (उत्पात) sound issuing from the ground or the sky. [Cf. the mysterious sound popularly called the 'Barisal Guns'].
4. शिखावन्ति—With a tail (e.g. a comet).
5. भ्रमगमस्त्रादीनि—N. B. भ्रुव is the pole-star. अश्विन is the star 'Canopus' appearing in the month of August.
6. नानाप्रकाराणि—[This is a paraphrase of उन्नावचानि ।]

Notes.

रोहितम्—Gov. says that it is popularly called शस्त्रोत्पातः ।

निर्घातः—निर्—इन + घञ् । It has thus been described in the

वृहत्संहिता— पवनः पवनाभिहतो गगनादवनीं यदा पतति ।

भवति तदा निर्घातः स च पापो दीप्तविह्वलतः ॥

केतुः—काय + क्तृन् (औषादिकः) ।

उन्नावचानि—उदक्षि च अवाक्षि च उन्नावचानि, मयूरव्यसकादिवत् समासः ।

N. B. उदक्षि is 1st case plural of the neuter उदक्ष्, and अवाक्षि is 1st case plural of the neuter अवाक्ष् ।

किन्नरान् वारिरान् मत्स्यान् विविधांश्च विहङ्गमान् ।

पशून् मृगाश्चनुष्यांश्च व्यासांश्चोभयतोदतः ॥ ३९ ॥ ✓

Prose.—[एते] किन्नरान् वारिरान् मत्स्यान् विविधान् विहङ्गमान् च पशून् मृगाश्चनुष्यांश्च व्यासांश्चोभयतोदतः ॥ ३९ ॥

Bengali.—[ईश्वरा] किन्नर, वानर, मत्स्य, विविध विहङ्गम, पक्ष, वृग, मत्स्या एवम्
वृत्तपञ्चदशविनिष्टे मिश्राणि हिंस्य प्राणी शृष्टि करिगञ्जिनम् । ७९ ॥

English.—[They created] Kinnaras, monkeys, fishes, and
different kinds of birds, cattle, deer, men, and ferocious animals
with two rows of teeth. 39.

Kulluka.—किन्नरानिति । 'किन्नराः' अश्वमुखं देवयोनयो नरवयवः (१) ।
वानराः प्रसिद्धाः । मत्स्या रोहितपुटयः । विहङ्गमाः पक्षिणः । पशवो गवायाः ।
मृगा हरिणाद्याः । व्यालाः सिंहाद्याः, 'उभयतोदतः'—इदं दन्तपङ्क्तौ येषां उभयपक्षे
भवतः (२) ॥ ३९ ॥

Kulluka Explained.

१. किन्नराः &c.—Kinnara is a class of demi-gods with faces
like those of horses, and bodies like those of men (नरविश्व—
विश्वः means body).

२. उभयतोदतः &c.—Those animals are called उभयतोदतः
which have two rows of teeth—one in the upper and the other
in the lower jaw.

Notes.

किन्नराः—कुलिताः नराः किन्नराः । 'किं क्षेपे' इति समासः । Cf. किंसखा
and किम्बसुः in Kirāta, I. 3.

पशून् and मृगान्—पशून् हिंस्रान् सिंहादीन् । तेः मृगिताः (=चन्विष्टाः)
मृगाः—गोमेषादयः ।

व्यालान्—व्याल means ferocious animals, such as lion, tiger,
serpent, &c. जि—जल (उद्यमी) + जव—कर्त्तरि ।

उभयतोदतः—उभयतः दन्ताः येषां ते उभयतोदन्ताः, तान् उभयतोदन्तान्
उभयतोदतः वा । दन्त is optionally changed into दन् in 2nd case
plural and the subsequent विभक्तिः.

N. B. Some recognise a distinct word दन् in the sense of
दन्त, but that course need not be resorted to when we can
do without it. See the N. B. under Sl. 43—Kull. Expl. 3.

It is better to take the word उभयतोदतः as an adjective of व्यालान्, as the two words are often found together (Cf. Sl. 43), the former being almost a स्वरूपविशेषण (invariable epithet) of the latter. Some, however, would take it as an independent word to mean horse, ass, &c.

कमि-कोट-पतङ्गांश्च यूका-मच्छिक-मत्कुणम् ।
सर्वंश्च दंशमशकं स्थावरश्च पृथग्विधम् ॥ ४० ॥

Prose. [एते] कमिकोटपतङ्गान् च यूका-मच्छिक-मत्कुणम् सर्वं च दंशमशकं पृथग्विधं स्थावरं च [चसृजन्] ।

Bengali.—[उद्धार] कमि, कोट, पतङ्ग, यूका, मच्छिका, मत्कुण (वर्षाणोद्धारणोका), सर्वप्रकार दंशक, अशक, एवं नानाविध स्थावर पृथक् करिग्राहिलेन ॥ ४० ॥

English.—[They created] small worms, large worms, grass-hoppers, lice, flies, bugs, all kinds of gnats and mosquitoes, and the varieties of the immovable beings (i.e. plants). 40.

Kulluka.—कमिकोटंति । कोटाः कमिभ्यः कश्चित्पृष्ठाः । पतङ्गाः शलभादयः (क) । यूकादयः प्रसिद्धाः । ‘सृष्टजन्तवः’ इत्यनेन एकवद्भावः (१) । स्थावराः वृक्षलतादिभिर्देन विविधप्रकारम् ॥ ४० ॥

Kulluka Explained.

१. सृष्टजन्तवः &c.—The compound यूकामच्छिकमत्कुणम् is in singular number on account of समाहार by the rule ‘सृष्टजन्तवः’—समाहार is obligatory in compounds of names of *too small* animals.

Notes.

कमिकोटपतङ्गान्—The absence of समाहार here is rather चापः ; cf. ‘न कमिकोटानाम् इति, एकवद्भावप्रसङ्गात्’ इति वामनः—५।२।२३ ।

यूकामच्छिकमत्कुणम्—For the समाहार, see Kull. Expl. १.

यूका=Lice (‘सकुण’ इति भाषा) । मच्छिका is shortened into मच्छिक for the exigency of metre on the strength of the dictum—

(क) शलभाः—All except A.

‘अपि माघं मघं कुर्यात् कन्दोभङ्गे व्यजेद् गिरम्’ which means—Curtail माघ into मघ by dropping a letter rather than violate the metre माघ=‘माघकलाय’ इति भाषा ।

दंशमशकम्—समाहार by the rule ‘कटञ्जनावः’ ।

स्थावरम्—स्था + वरच् । Immovable.

एवमेतेरिदं सर्वं मन्नियोद्यात्महात्मभिः ।

यथाकर्म्म तपोयोगात् सृष्टं स्थावरजङ्गमम् ॥ ४१ ॥

Prose.—एवं मन्नियोगात् एतैः महात्मभिः इदं म^१ स्थावरजङ्गमं यथाकर्म्म तपोयोगात् सृष्टम् ।

Bengali.—[मन्नीति अर्थात्] এই মহাত্মব নবীগণ কর্তৃক আমার আদেশক্রমে তপঃপ্রভাবে এই স্থাবরজঙ্গমকে বিশ্ব কর্ম্মযোগ্যে এই প্রকারে সৃষ্ট হইয়াছে ॥ ৪১ ॥

English.—Thus was this world consisting of movables and immovables created according to their acts, by those high-minded ones at my command and through the power of their austerities. 41.

Kulluka.—एवमेतेरिति । ‘एवम्’ इति उक्तप्रकारेण । ए^१ ईश्वरीत्यादिभिः । इदं सर्वं स्थावरजङ्गमं सृष्टम् । ‘यथाकर्म्म’—यस्य जन्तोर्यादृशं कर्म्म, तदनुसृतं तस्य देवमनुष्यतिथ्येगादियोनित् उत्पादनं (१) ‘मन्नियोगात्’ मदाज्ञया, ‘तपोयोगात्’ महत्तपः कृत्वा । सर्वमेवार्थं तपोऽधानमिति दर्शितम् (२) ॥ ४१ ॥

Kulluka Explained.

1. यस्य जन्तोः &c.—Beings are created as gods, men, lower animals, &c., according to their own actions [in previous births].

2. मन्त्र्यम् ऐश्वर्यम् &c.—[By this] it is shown that all kinds of power depend on austerities.

Notes.

यथाकर्म्म—कर्म्म अनतिक्रम्य—अव्ययीभाषः । According to their acts.

स्वावरजङ्गमम्—स्वावराज्य जङ्गमाश्च, तेषां समाहारः । समाहारे एकवचनम् क्तावत्यञ्च । By the परिभाषा 'सर्वो ह्यन्यो विभाषा एकवत् भवति' समाहारः is always optional (except in cases where it is *pecially* prohibited). Cf. समानर्थकत्वग्रन्थं वधवरम्—S'akuntalá, Act V,

स्थावर—स्था + वरच् । जङ्गम—गम + यङ्लुक् + अच्—कर्त्तरि ।

येषान्तु यादृशं कर्म भूतानामिह कीर्तितम् ।

तत् तथा वोऽभिधास्यामि क्रमयोगश्च जन्मनि ॥ ४२ ॥

Prose.—इह (=संसारे) येषां भूतानां यादृशं कर्म कीर्तितं तत् तथा, जन्मनि क्रमयोगं च वः (=युष्माकम्, अथवा युष्मभ्यम्) अभिधास्यामि ।

Bengali.—এই সংসারে যে প্রাণীর বাতুল কর্ম কীর্তিত হইয়াছে, তাহা যথাযথ ভাবে আপনাদিগকে বলিব, এবং [তাহাদের] উৎপত্তির ক্রম (অর্থাৎ প্রকার) বলিব. ৪২ ॥

English.—I shall narrate to you rightly what acts are ordained for what creatures here, and also the mode of their origin. 42.

Kulluka.—उष्मान्त्यादि । येषां पुनर्यादृशं कर्म इह संसारे पूर्वाचार्यैः कथितं, यथा—'ओषध्यः फलपाकान्ता बह्वपुष्पफलापगाः' (1), ब्राह्मणादीनाञ्च यागाध्ययनादि कर्म, तत्तद्येव 'वः' युष्माकं वक्ष्यामि, जन्मनि (क) क्रमयोगश्च (2) ॥ ४२ ॥

Kulluka Explained.

1. ओषध्यः फलपाकान्ताः &c —'This is from Manu, I. 46. 'This line is put here not as an illustration of 'पूर्वाचार्यैः कथितम्', but of the statement 'येषां पुनर्यादृशं कर्म'

2. जन्मनि क्रमयोगं च—'The method (क्रम) of origination ; (e.g., such and such creatures are born from जग्गु, such and such creatures from अण्ड, and so on).

Notes.

N. B. Medh. explains the first half of the Sloka differently :
—'येषां भूतानां यादृशं कर्म तत् तद्येव इह (शास्त्रे) (मया) कीर्तितम् ।

...नासन्निदेशादेव कर्त्तव्यवर्तिः ।—तथाहि, यच्चणात् भक्षणाद्वा यच्चाः, रहसि चक्षणात् रक्षांसि, इत्यादि । Gov. mentions both the views.

वः—शेषे षष्ठी or क्रियायोगे षर्थो, बहुवचनम्, in connection with the verb चक्षिष्यामि ।

जन्मनि—विषये ७मी ।

क्रमयोगम्—क्रमस्य योगः, यद्वा क्रमेण योगः, तम्; the attainment of the method, i.e., the method itself.

The above seems to be the view of at least Medh. and Kull. The word, however, has been differently interpreted by some other commentators. Some take the word क्रम to mean 'order [of creation]'—'क्रमेण' ब्राह्मणादिक्रमेण योगः इति क्रमयोगः । Nár. combines the two views and explains the compound thus :—जन्मनि क्रमयोगं—येन क्रमेण यत् जायते, येन च जराद्यादिना युक्तं यत् जायते ।

The explanation of the following few Slokas will differ according to the different views. But we have, as usual, followed Kull. Cf. the prose-order of Sl. 47.

पशवश्च मृगाश्चैव व्यालाश्चोभयतोदनः ।

रक्षांसि च पिशाचाश्च मनुष्याश्च जरायुजाः ॥ ५३ ॥

Prose.—पशवः च..... जरायुजाः [वर्तन्ते] ।

Bengali.—पशु, मृग, पक्षपाण्डित्यविशिष्टे हिंस्र प्राणी, राक्षस, पिशाच ७ मनुष्य जरायुते जन्म ॥ ४३ ॥

English.—Cattle, deer, ferocious beasts with two rows of teeth, Rākshasas, Pis'áchas and men are born in the womb. 43.

Kulluka —पशवश्चेति । 'जरायुः' गर्भावरण चर्म्मे, तत्र मनुष्यादयः प्रादुर्भवन्ति, पशान्मृगा जायन्ते (१) । एषामेवं (क) जन्मक्रमः प्रागुक्तो विवृतः (२) । दन्तशब्द-समानार्थो दंष्ट्रशब्दः प्रकृत्यन्तरमस्ति, तस्य 'प्रथमाबहुवचने रूपम् 'उभयतो दतः' इति (३) ॥ ५३ ॥

(क) All read एषामेव, but the sense requires एषामेवम् ।

Kulluka Explained.

1. जरायु &c.—जरायु is the covering of the foetus. Men and some other animals first take their birth within the जरायु, and thence they come out later on.

2. एषामेवम् &c.—This mode of the birth of these (creatures) already referred to [in the previous Sloka] is here described fully.

3. दन्तशब्द &c.—There is a distinct word दन्त in the sense of दन्तः । The form उभयतोदन्तः here is in the 1st case plural of that word.

[N. B. The above is the opinion of Medh and Kull. They are constrained to resort to that course, as the rule 'पददन्तामास्...शस्प्रभृतिषु' will not help them in the present case, because the case-ending used in the word is anterior to 2nd case plural. A more authoritative explanation, however, seems to be that these चादेशs are sometimes seen even in affixes *anterior* to शस्; cf. Mahā-Bhāṣya—'शस्-प्रभृतिष इति उच्यते, च-शस्-प्रभृतिषु अपि दृश्यते'. Also see Siddhānta-Kaumudī on the rule 'विभाषा भिद्योः'.

Notes.

जरायुजा — जरायु जायन्ते इति जरायु—जन + उ । 'ममस्यां जनेडः' ।

उभयतोदन्तः—Here also, as in Sl. 39, we should take it as an adjective of व्यालाः । For Grammar, see Kull. Expl. 3.

Prose.
अण्डजाः पक्षिणः सर्पा नक्ता मस्याश्च कच्छपाः (क) ।

यानि चैवमकाराणि स्थलजान्योदकानि च ॥ ४४ ॥

Prose.—पक्षिणः सर्पाः नक्ताः मस्याः कच्छपाः च अण्डजाः [भवन्ति ।]
स्थलजानि योदकानि च यानि च एवमकाराणि [तानि च] [अण्डजानि च भवन्ति] ।

(क) मस्याः कच्छपाः—A., This is also Jolly's reading

Bengali.—পক্ষী, মর্গ, কুম্ভীর, মৎস্য, কচ্ছপ, এবং এই জাতীয় স্থলজ ও জলজ প্রাণী সকল উৎপন্ন হয় ॥ ৪৪ ॥

English.—Birds, snakes, crocodiles, fishes and tortoises, and all other similar animals living in land or water, are born in eggs. 44.

Kulluka.—অষ্টজা: পশ্চিণ: ইতি । অষ্টে প্রাদী সম্ভবন্তি (ক) ততো জায়ন্তে ইতি এষা জন্মক্রম: । নক্সা: কুম্ভীরা: । স্থলজানি ককলাসাটীনি (I) । প্ৰীদকানি শঙ্খাদীনি ॥ ৪৪ ॥

Kulluka Explained.

১. ককলাসাটীনি—N. B. ককলাস is called কাকলাস in Bengali.

Notes.

অষ্টজা:—অষ্টে জায়ন্তে ইতি অষ্ট—জন্ম + উ ।

নক্সা:—ন ক্সামন্তি ইতি ন—ক্স + জন্ম + অস্ত্যাদান্ ।

পশ্চিমকারাণি—এবং প্রকার: শিবা. তানি—বহুব্রীহি: ।

প্ৰীদকানি—উটকে ভয়ান (i.e. জাতানি) ইতি উটক + অস্ত্যাদান্ ; aquatic, e.g., conch-shell (শঙ্খ), &c.

স্বৈদজং দংশমশকং যুকা-মশিক-মত্কুণম্ ।

উষ্মণস্যোপজায়েত (খ) যস্মান্যত্ কিঞ্চিদৌদ্রশম্ ॥ ৪৫ ॥

Prose.—দংশমশকং যুকা-মশিক-মত্কুণম্ স্বৈদজং [মবতি] । যত্ চ দৌদ্রশম্ অন্যত কিঞ্চিত্ [তত্ অপি] উষ্মণ: উপজায়েত ।

Bengali.—বংশ, মশক, যুকা, মশিক ও মৎকুণ যেমন । ঐদৃশ অল্প সকল প্রাণীও [যেমনক] উষ্মা হইতে (অতএব যেদ হইতে) উৎপন্ন হয় ॥ ৪৫ ॥

English.—Gnats and mosquitoes, lice, flies and bugs spring from hot moisture, and whatever else is of this kind is produced from heat [causing moisture]. 45.

(ক) অষ্ট প্রাদী সম্ভবন্তি—A, S, Bh.

(খ) উপজায়েত—All except A. For discussions; see Notes.

Kulluka.—स्वेदजमिति । 'स्वेदः'—पार्थिवद्रव्याणां तापेन क्लेदः (१), ततो दंशमशकादि (क) जायते । 'उष्णशय' स्वेदहेतु-तापादपि (२) अन्यत दंशमशकादि-सदृशं पुत्तिकापौलिङ्गादि (३) जायते ॥ ४५ ॥

Kulluka Explained.

१. स्वेद &c.—स्वेद means vapour or the clammy secretion of earthly things due to heat.

२. उष्णशय &c—उष्ण (उष्ण—पृथिवैकवचने) means the heat which causes स्वेदः [So the two, for practical purposes, are the same.]

३. पुत्तिका—[पुत्तिका is the white ant—'टडपोका' इति भाषा].

Notes.

स्वेदजम् दंशमशकम्—This does not deny that they can spring from अण्ड also.

दंशमशकम्, युक्तार्थाच्चकमनकुणम्—समाहार by the rule 'सुद्रजन्तवः' ।

उपजायते=उप+यते ।

उपजायते—All Mss. except A read उपजायन्ते, but we have preferred the former as the plural number in उपजायन्ते does not tally with its nominative here which is in the singular number. Medh. also reads the word in singular, but it is difficult to make out if it is उपजायते or उपजायते । It is clear, however, that with the reading उपजायते the metre would become very badly defective. Medh. also proposes the following alternative reading—'उष्णशयोपजायन्ते ये चान्ये कैचिदीदृशाः' ।

उद्भिज्जाः स्थावराः (ख) सर्वे बीजकाण्डप्ररोहिणः ।

श्लोकः फलपाकान्ता बहुपुष्पफलोपगाः ॥ ४६ ॥ ❀ ❀

Prose.—बीजकाण्डप्ररोहिणः सर्वे स्थावराः उद्भिज्जाः [भवन्ति] । श्लोकः फलपाकान्ताः बहुपुष्पफलोपगाः [च भवन्ति] ।

(क) दंशमशकादिः—All except A and Bk.

(ख) उद्भिज्जाक्षरवः—A. Dr. Bühler's assertion that Medh.,

Bengali. সকল বৃক্ষই ভূম ভেদ করিয়া উৎপন্ন হয়। তাহার বীজ হইতে অথবা কাণ্ড হইতে জন্মে। ওষধীসমূহ বহু পুষ্প ও ফল ধারণ করে, এবং ফল পক হইলে তাহাদের বিনাশ হয় ॥ ৪৬ ॥

English.—All plants grow from seed or from slips, and shoot out from earth. The औषधि plants bear flowers and fruits in abundance, and perish with the ripening of their fruit. 46.

Kulluka.—उद्भिज्जा इति । छिदेनम् उद्भिज्—भावे क्षिप्, ततो जायन्ते ऊर्ध्वं बीजं भूमिश्च भित्त्वा इति ‘उद्भिज्जाः’ (१) उच्चाः २) ; ते च द्विविधाः—केचिद्बीजादेव जायन्ते, कांचित् काण्डात्—शाखा एव रोपिता उच्यतां यानि (३) ।

इदानीं येषां यादृशं कर्म तद्व्यते—औषध्यः इति । ‘औषध्यः’ ब्रौह्मवादन्यः फलपाकेनैव लभ्यन्ति, बहुपुष्पफलयुक्ताश्च भवन्ति । औषधिः शब्दादेव ‘लादकारादक्षिणः’ इति जीवा [जीवा] (क) दाघन्ते ‘औषध्यः’ इति रूपम् (४) ॥ ४६ ॥

Kulluka Explained.

1. उद्भिदेनम् &c.—[N. B. उद्भिद (उत—भिद + क्षिप्—कर्त्तरि) is a more common form than उद्भिज्जा । So Kull. proceeds to derive the form उद्भिज्जा which occurs here.] उत—भिद + क्षिप्—भावे (न तु कर्त्तरि) = उद्भिद = उद्भिदेनम् = shooting out, sprouting up, viz., having rent asunder the seed and the earth. [It should be noted, however, that the expression ‘बीजं भूमिं च भित्त्वा’ will not apply everywhere. Those which grow from slips काण्डप्ररोहिन्) do not rend asunder any seed. So some such word as यथासम्भवम्, &c., should be understood after the said expression ; or the word बीज may be taken here to include a slip also.]

2. उच्चाः—This is not the synonym of उद्भिज्जा, but of स्थावराः of the text. उद्भिज्जाः स्थावराः = उद्भिज्जाः उच्चाः (= उच्चाः उद्भिज्जाः भवन्ति) ।

3. केचित् काण्डात्—शाखा एव रोपिताः &c.—Some trees spring

Gov., Kull. and Nand. read तरवः for स्थावराः is not supported by the said commentaries. Also see Notes on एतदन्ता in Sl. 50.

(क) All read जीवा which seems to be due to an oversight of Kull. It should be जीवा ।

from trunks (काष्ठ), i. e., branches planted into the ground grow up into trees.

4. ओषधिशब्दादेव &c.—The word ओषधि (with short इ) is derived as आपः (दाहः) पीयते अय इति ओष—धा + कि—अधिकरणे । But that would give the form ओषधयः (and not ओषध्यः) in 1st case plural. So Kull. proceeds to explain the form ओषध्यः । He says that ओषध्यः is the 1st case plural form of ओषधी (with long ई). But how is the form ओषधी obtained ?

Ans.—By adding डोष् (Kull. erroneously calls it डोप्) to the form ओषधि by the rule 'कृदिकारदक्षिणः' which means—'All इकारान्त words formed with a कृदन्त affix other than क्तिन् take डोष् (i.e. ई) after them in feminine gender.

Notes.

उड्डिञ्जाः—उत्—भिद + क्तिङ्—भावे = उड्डिद । उड्डिदः (= उड्डेदनात्) जायन्ते ये ते उड्डिञ्जाः, उड्डिद—जन + ड ।

स्थावराः—The mountains are not intended here. For reasons, cl. S'ridhara Swāmin on Vishnu-Purāna I. 5. 7—'पर्वतानां पक्षच्छेद-निमित्तकम् आगन्तुकं स्थावरत्वम् । न स्वाभाविकम्, इति नाऽयं अनुप्रवेशः' । Originally the mountains had wings and were not immobile. Therefore the word स्थावर here does not include the mountains.

ओषध्यः—ओष—धा + कि—अधिकरणे = ओषधिः । ओषधि + डोष् by the गणपद 'कृदिकारादक्षिणः' । ततः प्रथमाया बहुवचने रूपम् ।

फलपाकान्ताः—फलानां पाकः फलपाकः, फलपाकेन फलपाके वा अन्तः, येषाम् इति व्यधिकरणो बहुव्रीहिः । अथवा—फलपाक एव अन्तः येषाम् इति समानाधिकरणो बहुव्रीहिः ।

प्ररोहिणः—प्र—रुह + णिनि—प्रथमाया बहुवचने ।

बहुपुष्पफलीपनाः—पुष्पाणि च फलानि च पुष्पफलानि (पुष्पफलं वा, समाहार being optional by the rule 'जातिरप्राधान्यम्') । बहूनि पुष्पफलानि बहुपुष्पफलानि ; तानि उपगच्छन्ति इति बहुपुष्पफल—उप—गस + ड ।

अपुष्पाः फलवन्तो ये ते वनस्पतयः स्मृताः ।

पुष्पिनः फलिनश्च, वृक्षास्तूभयतः स्मृताः ॥ ४७ ॥

Prose.—যি বনস্পত্যঃ স্মৃতাঃ তৈ অপুষ্ঠাঃ ফলবন্তাঃ ভবন্তি । [অর্থঃ ত]
পুষ্টিগাঃ ফলিনস্বা এত । [৩৪] বৃক্ষাঃ তু ভ্রময়ন্তঃ (= ভ্রময়ন্তা) স্মৃতাঃ ।

See the N. B. under Kull. Expl. 1.

Bengali.—বনস্পতি হইতে পুষ্প বাতিরেকে ফল জন্মে, অপর শ্রেণী হইতে পুষ্প-
হইয়া পরে ফল জন্মে । এইরূপে বৃক্ষ দুই প্রকার ॥ ৪৭ ॥

English.—Vanaspatis bear no flowers, but have fruits direct. The rest have fruits from flowers. So, বৃক্ষস্বা are of two classes. 47.

Kulluka.—অপুষ্ঠা ইতি নাম্ন্য স্লোকস্য অমিধানকৌশলত্বং সংজ্ঞাসংজ্ঞি-
সম্বন্ধস্বরূপত্বম্ (ক) অপ্রকৃতত্বান, কিন্তু ‘ক্রমযোগস্ব জন্মনি’ ইতি প্রকৃতং, তদর্থমিদ্-
মুচ্যতে (I) । ই বনস্পত্যরূপা পুষ্টিমন্তরেণৈব (2) ফলজন্ম ; ইতরেণা (খ) তু পুষ্টিা-
জায়ন্তে, তৈঃ ফলাণীতি । এঃ বৃক্ষা ভ্রময়ন্তাঃ । প্রথমান্নান্নসিঃ ॥ ৪৭ ॥

Kulluka Explained.

1. নাম্ন্য স্লোকস্য &c.—[N. B. The first line of this Sloka reads like a lexicon which deals with the relations of words (সংজ্ঞা) and their meanings or definitions (সংজ্ঞা, e. g., বনস্পতি &c.). It should be noted, however, that, to do that is *not the business* (অপ্রকৃত) of this work. Then why do we have it here ? In reply to the above Kull. says—] This Sloka does not purport to deal with the relation of words and their meanings, as that is not its business, but it is put here in compliance with the promise ‘ক্রমযোগং ন জন্মনি &c.’ already made [in Sl. 42].

[The sense is this—The Sloka here has not much to do with the technical terms like বনস্পতি, &c., but seeks merely to explain the different *methods* in which fruits and flowers grow.

N. B. On the above grounds, Medh. proposes to invert the order of the words যত্ and তত্ । Thus, instead of saying যি অপুষ্ঠাঃ ফলবন্তাঃ, তৈ বনস্পত্যঃ, he says যি বনস্পত্যঃ, তৈ অপুষ্ঠাঃ ফলবন্তাঃ । It is curious to note that Kull. also does the same, but his brevity mars the force of his point.]

(ক) সংজ্ঞাসংজ্ঞিসম্বন্ধস্বরূপত্বম্—All except V.

(খ) ইতরেণাঃ—All except A.

Notes.

N. B. Gov., Nár. and Gangádhara explain the Sloka thus—Those that are अपुष्पाः फलवन्तः are called वनस्पतः, and those that are *both* पुष्पिणः and फलिनः are called वृक्षः । They explain उभयतः as 'with *both* of these.' Medh. also, barring his inversion of the order of the words यत् and तत्, explains it in the same way, but he extracts something more from the word उभयतः । We quote his words below :—

विना पुष्पे च फलं जायते येषां न वनस्पतयः कथ्यन्ते, न वृक्षाः । पुष्पिणः फलिनश्च वृक्षाः, उभययोस्तां केचित् वनस्पतयोर्ऽपि वृक्षा उच्यन्ते वृक्षाश्च वनस्पतयोर्ऽपि ।

For Kull.'s view, see Notes on उभयतः ।

वनस्पतयः—वन + पति with the augment सुट् by the rule 'वनहृद्योः पतिचन्द्रयोः' ।

पुष्पिणः फलिनश्चैव—येषां वृक्षाणाम् आदौ पुष्पाणि जायन्ते, तेभ्यः च फलानि ते वृक्षाणां द्वितीयः प्रकारः । N.B. This second class of वृक्ष is called वानस्पत्यः । Cf. Amara, 'वानस्पत्यः फलैः पुष्पैः, तैरपुष्पाद वनस्पतिः' ।

उभयतः—Of two classes, viz., (i) वनस्पति, and (ii) पुष्पिणः फलिनः (technically called वानस्पत्यः). The commentators referred to above would take it to mean that वृक्षः are those which are *both* पुष्पिणः and फलिनः । But Kull. seems to explain it as एवं (अनेन प्रकारेण) वृक्षाः उभयविधाः भवन्ति । अपुष्पाः फलवन्तः इति एका विधा ; पुष्पिणः फलिनश्च इति अन्धा विधा । This explanation, though elliptical, seems to be more natural. *

गुच्छगुल्मान् विविधं तथैव वृक्षजातयः ।
बीजकाण्डरुहाण्येव प्रताना वृक्षा एव च ॥ ४ ॥

Prose.—विविधं गुच्छगुल्मं तु तथैव (=विविधाः) वृक्षजातयः प्रतानाः वृक्षाः एव च बीजकाण्डरुहाणि एव [भवन्ति] ।

Bengali.—विविधं गुच्छ, गुल्मं च वृक्षजाति एवः प्रतानं (अर्थात् वृक्षतत्त्वज्ञान-अनार प्रकृति मता) च वृक्षो ईश्वरा बीज इहेते अथवा काष्ठ इहेते उपपन्न इत्यर्थः ॥ ४ ॥

English.—Various plants—with (one single) stem and many stems, grasses (of different kinds), creepers with tendrils and those without tendrils spring from seed or from slips. 48.

Kulluka.—गुच्छगुल्मान्वति । मूलत एव यत्र लतासमूहो भवति, न च प्रकाश्यानि, ते 'गच्छाः'—मल्लिकादयः (२) 'गुल्माः' एकमूलाः सङ्घातजाताः (क) शरेक्षुप्रभृतयः (२) 'तृणजातयः' उलपाद्याः (३). 'प्रतानाः' तन्तुयुक्ताः—चपुषालावु-प्रभृतयः (४). 'वज्राः' गडूच्यादयः—या भूमेर्वृक्षमारोहन्ति (५), एतान्यपि बीज-काण्डरुहाणि—“नपुंसकम् अनपुंसकेन एकवच अस्य अन्यतरस्याम्” इति नपुंसक-त्वम् (६) ॥ ४८ ॥

Kulluka Explained.

1. मूलतः एव &c.—Plants from the very root (मूलतः एव) of which creepers grow, i.e., which have not many trunks but a single one, are called गुच्छ ; e.g., मल्लिका (Jasmine), &c.

2. गुल्माः &c—गुल्माः are those which have one root each, but grow in numbers, e.g., शर (reed), इक्षु (sugar-cane), &c.

3. तृणजातयः &c—उलप ('उलुखड़' इति भाषा), &c., are called तृण ।

4. प्रतानाः &c.—प्रतानाः are those that have fibres, e.g., तपुष (cucumber, &c.), चलावु (gourd, &c.) and the like.

5. वज्राः &c.—वज्राः are those that climb upon a tree from the ground. e.g., गुडूची, &c.

6. बीजकाण्डरुहाणि &c.—[This is an adjective qualifying गुच्छ-गुल्म (neuter), तृणजातयः (fem.) प्रतानाः (mas.) and वज्राः (fem.). So different adjectives with different genders are to be used here so that each of the nouns may be qualified. But in forming a compound out of those different adjectives the neuter gender only shall prevail, and the other genders disappear, by the rule 'नपुंसकम् &c.' which means—[When नपुंसक and

अनपुंसक words are compounded the अपुंसक only remains, and the other genders are elided, and the compound is optionally used in singular number.

Notes.

गच्छतुम्—गुच्छाश्च गुन्थाश्च इति गुच्छगुन्थम्, गुच्छलिङ्गाः वा । समाहार is optional by the rule 'विभाषा वचस्य &c.'

बोतकाण्डकदाणि—बोतः च काण्डं च बोतकाण्डे, ताभ्यां रोहन्ति इति ।
ब्रीजकाण्ड—ब्रीज + क—कर्षति । The compound may be optionally used in singular number.

१५५. तमसा बहुरूपेण वेष्टिताः कर्महेतुना ।

अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः ॥ ४८ ॥

Prose.—एते (= वच्चादयः) कर्महेतुना (कर्महेतुकेन) बहुरूपेण तमसा वेष्टिताः अन्तःसंज्ञाः [अतएव] सुखदुःखसमन्विताः भवन्ति ।

Bengali.—এই বৃক্ষনতাদি [পূৰ্বজন্মার্জিত] অধ্যৰ্জনিত বহুপ্রকার (অৰ্থাৎ বহুবিধ দুঃখজনক) তমোগুণ দ্বারা আচ্ছন্ন । ইহাদিগের অন্তরে সংজ্ঞা অৰ্থাৎ চৈতন্য আছে, [এইহেতু] ইহারা সুখদুঃখবোধও করিতে পারে ॥ ৪৯ ॥

English.—These (plants) which are enveloped by multiform Darkness or Tamas, the result of their deeds done [in some former life or lives] have an internal consciousness ; and are endowed with feelings of pleasure and pain. 49.

Kulluka.—तमसेति । 'एते' वच्चादयः तमोगुणेन विचित्रदुःखफलेन अधर्मा-
कर्महेतुकेन व्याप्ताः अन्तर्बुद्धेर्भा भवन्ति (१) । यद्यपि सर्वे च अन्तः एव (क) चैतन्यम्,
तथापि बहिर्व्यापारादिकार्यविरहात् तथा व्यपदिश्यन्ते (२) । त्रिगुणारब्धत्वेऽपि चैवा
तमोगुणबाहुल्यात् तथा व्यपदेशः (३) ; अतएव सुखदुःखसमन्विताः (४) ।
सत्त्वस्यापि भावात् (ख) कदुचित् सुखलीयोऽपि जलधर-जनित-जलसम्पर्कात् एषां (ग)
जायते (५) ॥ ४९ ॥

(क) अन्तरे for अन्तरेव—A.

(ख) मनसोऽपि भावात्—S. सत्त्वस्याभिर्भावात्—P.

(ग) 'सम्पर्कादितरेषां' would be wider and therefore better than

Kulluka Explained.

1. एते वृक्षादयः &c.—The trees, &c., being surrounded, i.e., overcome by multiform तमस् which is the result of their own impious acts (अधर्मकर्महेतुकेन) and which brings on multiform misery (विविचदुःखफलैर्न are inwardly conscious.

N. B. Strictly speaking, मोह and not दुःख is the result of तमस ; but मोह is no doubt a sort of दुःख । Thus Kull.'s विविचदुःखफलैर्न is justified.

2. यद्यपि सर्व एव &c.—Although 'conscious' always means *inwardly* conscious, yet these are here specially called (अयदिश्यन्ते) अन्तःमन्त्र or inwardly conscious (and not outwardly) as they are devoid of the power of external demonstrations (बहिर्व्यापारः) ।

3. विगुणारब्धेऽपि &c.—Although everything is made up of all the three Gunas, viz., सत्त्व, रजस् and तमस्, and therefore the plants also have in them those three Gunas, yet they are said to be surrounded by तमस् only, as that गुण is present in them in a pre-eminent degree.

4. अतएव सुखदुःख &c.—And hence it is (i.e., because the presence of the other two Gunas is not denied) that they are said to be सुखदुःखसमन्वित ।

N. B. Sattwa causes pleasure, Rajas pain, and Tamas nescience. The plants have Tamas in super-abundance and contains only a bit of Sattwa and Rajas in them. It is for this reason that they are outwardly unconscious ; but, as a matter of fact, they also feel pleasure and pain when there are occasions for them.

5. सत्त्वस्यापि भावात् &c.—Owing to their possessing the सत्त्वगुण also they sometimes feel a bit of pleasure, e.g., on their being sprinkled with water dropping from the clouds.

सम्पत्तीर्दिषाम्, but that reading is not supported by any of the versions,

Notes.

बहुवपेण—बहुनि कृपाणि यस्य तत् बहुवपम्, तेन ; adj. of तत्समा ।
It means 'multiform'. Kull. explains it as 'the cause of multiform misery'.

कर्महेतुना—कर्म एव हेतुः यस्य तत्, तेन—बहुव्रीहिः, not a तत्पुरुषः ।
The form कर्महेतुकेन (with the alternative क) would have removed the ambiguity of the Samāsa. •

अन्तःसंज्ञाः—अन्तः संज्ञा येषां ते बहुव्रीहिः ।

The Sloka speaks in unmistakable language that the plants do feel pleasure and pain.

N.B. It is no rare idea in Hindu philosophy which abounds in countless texts to this effect. In fact, this conception permeates all the branches of the Hindu S'āstra. It is, however, a genuine pleasure to find that it was reserved for a Bengali genius to demonstrate the above theory to the scientists of the present day, and that it is at last going to be accepted by them, though so late. Let us also predict here that the civilised world will ere long accept and corroborate the *whole* truth about it by demonstrating that the plants have not only their चेतन्म, but as a *necessary* condition, their इन्द्रिय as well. Cf. मुनि—पेपौयमानस्तिष्ठति ; &c. ; also cf. कृति—'तस्मात् पश्यन्ति पादपाः' ; 'अन्तःस्पर्शं विशेविषः' ; &c. &c.

एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः ।

धोरेऽस्मिन् भूतसंसारे नित्यं सततयायिनि ॥ ५० ॥ ✓

Prose.—नित्यं धोरे सततयायिनि अस्मिन् भूतसंसारे ब्रह्माद्याः एतदन्ताः तु गतयः [मया] समुदाहृताः ।

Bengali.—निता-जीवन ও চির-বিনশর এই কৃতসংসারে, অর্থাৎ আকাশর জন্মমরণ বিষয়ে, ব্রহ্মা ইহাতে স্থাবর পদার্থ গতি অর্থাৎ উৎপত্তি কথিত হইল ॥ ৫০ ॥

English.—The [various] forms of existence, commencing with Brahmā and ending with these (plants) in this always

terrible and ever-changing transmigration of beings have been narrated. 50.

Kulluka.—एतदन्ता इति । स्यावरपर्यन्ता ब्रह्मोपक्रमाः (१) 'गतयः' उत्पत्तयः कथिताः, 'भूतानां' चैवज्ञानां (२) 'संसारि' जन्ममरणप्रवन्धे (३) "दुःखबहुलतया" भौषण्ये, सदा विनश्यरे ॥ ५० ॥

Kulluka Explained.

१. स्यावरपर्यन्ताः ब्रह्मोपक्रमाः—Beginning with ब्रह्मा and ending with the plants. N. B. उपक्रम=beginning ; पर्यन्त=end.

N. B. All the commentators paraphrase the word एतदन्ताः as स्यावरपर्यन्ताः । This shows that स्यावराः and not तरवः is the reading adopted by them in Sl. 46. The reading 'स्यावरं च पृथग्विधम्' adopted by all in Sl. 40 (of which Sl. 46 is only the anticipated discussion) also supports this view. See foot-note to Sl. 46.

२. भूतानां चैवज्ञानम्—Of the Bhûtas or Beings, i.e., of the Souls. N. B. चैव means शरीर, and चैवज्ञ means those who are acquainted with (i.e., are endowed with) शरीर ; ; i.e., Souls.

३. जन्ममरणप्रवन्धे—On the subject of transmigration.

Notes.

एतदन्ताः—एते (=स्यावराः) अन्ताः आस्तां ताः—बहुव्रीहिः ; adj. of गतयः । Ending with the plants.

ब्रह्माद्याः—ब्रह्मा आद्यः यासां ताः—बहुव्रीहिः ; adj. of गतयः । Beginning with ब्रह्मा ।

भूतसंसारि—भूतानां (जीवात्मनां) संसारः (संसरणं, जन्ममरणादिकम्), तन्निम् । इतत्पुरुषः ।

सततयायिनि—सततं यातुं शीलम् यस्य इयि सततयायी, तन्निम् ; adj. of भूतसंसारि । सततयायिनि=सदा विनश्यरे—ever-perishing.

गतयः—उत्पत्तयः ; births.—Kull. Medh. explains it more fully—'ज्जतकर्म्मफलोपभोगार्थम् आत्मनः तच्छरीरसम्बन्धो गतिः सञ्चते'—The union of the Soul with a particular body to reap the consequences of acts done is called गति ।

नित्यं घोरः—*Always* terrible [because even the highest forms of creation, e.g., gods, &c., are also liable to births and re-births, according to their actions]. 'देवादिगतिषु अपि सुचिरं स्थित्वा मर्त्यं इति नित्यं घोरः' ।—Medh.

N. B. Náráyana notices a variant—'नित्य', and explains it as 'अविच्छिन्नप्रवाह' meaning that although the भूतसंसार is ever-changing, yet its cycle is *eternal*. ८८३ ३. २१.

एवं सर्वं स सृष्टेदं मास्वाचित्यपराक्रमः ।

आत्मन्यन्तर्दधे भूयः कालं कालेन पोडयन् ॥ ५१ ॥

Prose.—अचित्यपराक्रमः सः एवम् इदं सर्वं मां च सृष्ट्वा भूयः कालं (= सृष्टिकालं) कालेन (= प्रलयकालेन) पोडयन् आत्मनि अन्तर्दधे ।

Bengali.—अठिठापरक्राम देहे प्रजापति ऐहिकेने ममत्त जगत् एवम् आमाके शृष्टे करिषा पुनर्वार अमरकाल बांरा शृष्टिकालेन विनाशपूर्वक स्वकीय आत्मा अन्तर्हित इहेलेन ॥ ५१ ॥

English.—He, of inconceivable power, having thus created all this and me, again vanished in himself, putting an end to the period [of creation] by the period [of dissolution]. 51.

Kulluka.—इत्य' सर्गमभिधाय (१) प्रलयदशाम् (क) आह—एवं सर्वमिति । 'एवम्' उक्तप्रकारेण इदं सर्वं स्थावरजङ्गमं जगत् सृष्ट्वा 'सः' प्रजापतिः (२) अचित्य-शक्तिः (३) "आत्मनि शरीरव्यागच्छपम्" अन्तर्धानं (४) कृतवान् । सृष्टिकालं प्रलयकालेन नाशयन् (५) [भूयः] (ख)—प्राणिनां कर्षवशीन पुनःपुनः सर्गप्रलयान् करोतीत्यर्थः (६) ॥ ५१ ॥

Kulluka Explained.

१. सर्गम् अभिधाय—After having narrated the (process of) creation.

२. सः प्रजापतिः—सः refers to प्रजापति which here means the creator i.e. ब्रह्मा—not the *technical* प्रजापति mentioned in Sl. 35.

(क). प्रलयदशायाम्—Bh, Bg, J, S.

(ख) This word (भूयः) of the Text seems to have been dropped from Kullūka.

3 अचिन्त्यशक्तिः—‘Of unthinkable power’—a paraphrase of अचिन्त्यपराक्रमः ।

4 शरीरव्यापनरूपम् अन्तर्धानम्—अन्तर्धान means ‘the giving up of the body’.

5 सृष्टिकालं &c.—[Kull. explains कालं by सृष्टिकाल, and कालेन by प्रलयकालेन । The meaning is—] upsetting the period [of evolution] by a period [of dissolution]. [This amounts to saying that the *evolution was destroyed* and the *dissolution prevailed*].

6 प्राणिनां &c.—The author purports to say that Brahmā evolves and dissolves everything again and again according to its own acts. [It should be borne in mind that the cycle of creation and dissolution is eternal.]

Notes.

सः—Refers to ब्रह्मा । The commentator Nandana is inclined to take it to refer to ब्रह्म and not to ब्रह्मा । We quote from him below :—

एवं तावत् मङ्गदादिहिरण्यगर्भपयन्तायाः सृष्टेर्भगवत्कर्तृत्वम्, चराचरसृष्टे-
र्हिरण्यगर्भकर्तृत्वं च उक्तम् । इदानीं हिरण्यगर्भमन्वादयः चराचरसृष्टेरपि निमित्त-
भावमेव, न साक्षात् सृष्टारः, साक्षात् सृष्टा तु स भगवान् नाऽन्यः, तच्च न कस्यचित्
दर्शयति इत्याह—एवमिति । ‘अचिन्त्यपराक्रमः’ अप्रमेयशक्तिः । सः इति
परम-प्रकृतस्य भगवतः परामर्शः, न तु तत्सृष्टस्य हिरण्यगर्भस्य, अचिन्त्यपराक्रम-
विशेषणम् । ‘योऽसावतीन्द्रिययाज्ञः सूक्ष्मोऽव्यक्तः सनातनः । सर्वभूतमथोऽचिन्त्यः’
इत्यचिन्त्यशब्देन भगवत एव प्रत्यभिज्ञाप्यमानत्वात् ।

Comment. It matters little whom we would recognise to be the author of creation. Even those, who would recognise ब्रह्मा to be the author, would never deny that ब्रह्मा borrows his power from ब्रह्म the fountain-spring of everything.

आ च सृष्टा—Not directly, but through विराज् ।

अचिन्त्यपराक्रमः—अचिन्त्यः पराक्रमः यस्य सः—वृद्धोक्तिः ; adj. of स ।

भूयः—Again and again. It is to be remembered that the *cycle* of creation and destruction is *eternal*.

যদা স দেবো জাগর্তি তদেদং চেষ্টতে জগৎ ।

যদা স্রপিতি য়ান্নাত্মা তদা সৰ্ব্বং নিমীলতি ॥ ৫২ ॥

Prose.—যদা সঃ দেবঃ জাগর্তি তদা ইদং জগৎ চেষ্টতে । যদা [সঃ] য়ান্নাত্মা [স্রপিতি] তদা সৰ্ব্বং [জগৎ] নিমীলতি ।

Bengali.—যখন সেই দেব জাগ্রৎ হন (অর্থাৎ সৃষ্টিস্থিতি করিতে ইচ্ছুক হন), তখন এই জগৎ চেষ্টাবৃত্ত (অর্থাৎ কার্যান্বিত) হয় । যখন তিনি জগৎ বিনষ্ট করিতে অভিলাষী হইয়া নিম্নিত হন, তখন সমস্ত জগৎ বিলীন হইয়া যায় ॥ ৫২ ॥

English.—When that divine Being wakes, then this world stirs ; when he with a quiet soul sleeps, then all this sleeps (i.e. disappears). 52.

Kulluka.—অন্য উত্তমাঙ্ক—যদেতি । যদা স প্রজাপতিঃ ‘জাগর্তি’ সৃষ্টিস্থিত্য (১) ইচ্ছতি তদেদং জগৎ স্বাসপ্রশ্বাসাঙ্কারাদিচেষ্টা (২) লভতে । যদা ‘স্রপিতি’ নিবৃত্তেচ্ছঃ (৩) ভবতি, ‘য়ান্নাত্মা’ উপসংহারমনাঃ [উপসংহৃতমনাঃ ?] (৪) তদেদং জগৎ প্রলোভতি ॥ ৫২ ॥

Kulluka Explained.

১. সৃষ্টিস্থিত্য—2nd case, dual ; creation and preservation
২. চেষ্টা—Physical activity.
৩. ‘স্রপিতি’ নিবৃত্তেচ্ছঃ ভবতি—He ‘sleeps’ means that his desire [for creation] ceases.

৪. য়ান্নাত্মা উপসংহৃতমনাঃ—‘য়ান্নাত্মা’, i.e., ‘one with a calm mind’ means—‘the activity of whose mind has been withdrawn’.

N. B. In all the Mss. of Kull. the word য়ান্নাত্মা is paraphrased as উপসংহারমনাঃ which does not give any good sense. Govinda-rāja renders the word as উপসংহৃতব্যাপারমনাঃ of which the word ব্যাপার is not very necessary. It seems that Kull. borrows that word from Gov. after having expunged the unnecessary part, viz., ব্যাপার, and we owe it to some bungling copyist that the word has been changed

as at present. उपसंहार might mean the destruction (of the *world*) but that that sense is not intended by Kull. is clear from his paraphrase of the word स्वस्थे in the next Sloka—
(स्वस्थे उपसंहृतदेहमनोव्यापारे) ।

Notes.

जागर्ति—जागृ + लट्—ति । लङ्—प्रजागः । लिट्—जागराच्चकार. जाग-
राच्चभूव, जागरामास, जाजागार । लुङ्—अजागरीत् । शब्द—जायत ।
स्वपिति—स्वप् + लट्—ति । लिट्—मुखाप । लङ्—अस्वपत्, अस्वपोत् ।
लङ्—अस्वाप्मीत् ।

तस्मिन् स्वपति त स्वस्थे कर्मात्मानः शरीरिणः ।

स्वकर्मण्यो निवर्त्तन्ते मनश्च ग्लानिमृच्छति ॥ ५३ ॥

Prose.—तस्मिन् तु स्वस्थे स्वपति [सति] कर्मात्मानः शरीरिणः
(=जीवात्मानः) स्वकर्मण्यः निवर्त्तन्ते, मनः च ग्लानिम् मृच्छति ।

Bengali.—प्रजापति [शारीरिक ও মানসিক বাপার উপसंहृत करिषा]
शब्दभावे निहित है। कर्मबले लक्षणरौर जीवाच्च-समूह स्वकर्म हैते निवृत्त हन, मन
ग्लानिआशु हन ॥ ५३ ॥

English.—When he sleeps within himself [after having
ceased from all physical and mental activities], all beings, who
are endued with bodies according to their acts, cease from
their own acts, and the mind also becomes inert. 53.

Kulluka.—पूर्वोक्तमेव स्पष्टयति—तस्मिन् स्वपतीति । तस्मिन् प्रजापतौ
निवृत्ते 'स्वस्थे' (क) उपसंहृतदेहमनोव्यापारे (१) कर्मलब्धदेहाः (२) चेतनाः (३).
'स्वकर्मण्यः' देहग्रहणादिभ्यः (४) निवर्त्तन्ते ; मनश्च "सर्वेन्द्रियसहितं" वृत्तिरहितं (५)
भवति ॥ ५३ ॥

(क) सुस्थे—B, M, G, V. (V reads सुस्थे for स्वस्थे in the Text
also, but this will spoil the metre).

Kulluka Explained.

१. स्वस्थे &c.—स्वस्थे (lit. 'when he is in *himself*') means 'when the activities of his body and mind have been withdrawn [by himself].

२. कर्मलब्धदेहाः—A paraphrase of कर्मात्मानः । It means that the Souls are endowed with bodies according to their *actions*.

३. ज्ञेयज्ञाः = Lit. those acquainted with i.e. endowed with body (ज्ञेय) ; i.e., Souls,

४. स्वकर्माभ्यः—From their own acts, viz., taking a new body i.e. birth, &c.

५. मनः सर्वेन्द्रियसङ्घितं &c.—The mind with the other sense-organs ceases to have any activity. [The mind is the impeller of all other organs. सर्वेन्द्रियसङ्घितं is not in the Text, it is supplied by Kull.].

Notes.

कर्मात्मानः = कर्मलब्धदेहाः—Kull. ; कर्माचिन्तशरीराः—Gov. So, they seem to be inclined to analyse the compound thus :—कर्मेभिः (पूर्वज्ञातेः) आत्मा (शरीरं) येषां, ते—अधिकारणो बहुव्रीहिः । But Medh. renders it as कर्मप्रधानाः । So, his analysis would be—कर्मे आत्मा (प्रधानं) येषां, ते—समानाधिकारणो बहुव्रीहिः । For the meaning, see Kull. Expl. २.

शरीरिणः—शरीर + इनि, १मा बहुवचने । Those who are endued with *bodies* ; i.e., Souls.

स्वकर्माभ्यः—स्वेषां कर्माणि (शरीरयहणादीनि), तेभ्यः ।

ज्जानिः—ज्ञे + नि (जीणादिकः) । निवृत्तसाहः ; inertness.

अच्छति—अ + लट्—ति । अच्छति = गच्छति = प्राप्नोति ।

युगपत् तु प्रलीयन्ते यदा तस्मिन् महात्मनि ।
तदाऽयं सर्वभूतात्मा सुखं स्वपिति निर्वृतः ॥ ५४ ॥

Prose.—यदा तु तस्मिन् महात्मनि [सर्वभूतानि] युगपत् प्रलीयन्ते तदाऽयं सर्वभूतात्मा निर्वृतः [सन् सुखं स्वपिति ।

N. B. Medh. observes that the order of the words यद् and

তদ in this Sloka should be inverted. Otherwise this passage will not tally with the preceding Sloka. So the proper অর্থ should be—

যদা তু অর্থ সর্বভূতাত্মা নির্বৃত্তঃ [সন্] সুখং স্থপিত, তদা [সর্বভূতানি] যুগপৎ তস্মিন্ মহাত্মনি প্রলীয়ন্তে ।

Bengali.—যখন সমস্ত ভূত সেই মহান আত্মার যুগপৎ প্রলীন হয়, তখন সর্বভূতের আত্মা অর্থাৎ পরমাত্মা প্রলীভভাবে স্বর্থে প্রস্থের জ্ঞান অবস্থান করেন ॥ ৫৪ ॥

English.—When all are simultaneously absorbed in that great Soul, then this soul of all beings rests happily in perfect repose. 54.

Kulluka.—ইদানীং মহাপ্রলয়মাহ—যুগপচ্ছিত্তিঃ । একক্সিত্র কালে যদা তস্মিন্ পরমাত্মনি “সর্বভূতানি” প্রলয়ং যান্তি, তদা অর্থ সর্বভূতানাম্ আত্মা “নির্বৃত্তঃ” নিবৃত্ত-জায়ত্বপ্রত্যাধারঃ, সুখং স্থপিত—সুপ্ত ইব ভবতি (১) । যদপি নিত্যজ্ঞানানন্দস্বরূপে পরমাত্মনি ন সুখাৎ, তথাপি জীবধর্মাসু যুগপৎ অর্থ্যতে (২) ॥ ৫৪ ॥

Kulluka Explained.

১. স্থপিত—সুপ্ত ইব ভবতি—স্থপিত [does not mean ‘sleeps,’ but it] means ‘rests as if in sleep,’ i.e., rests in perfect repose.

২. অর্থ্যতে &c.—Although ‘sleep’ is not consistent with the nature of পরমাত্মা who is nothing but eternal consciousness and joy, yet the virtue of the individual soul is here attributed to him.

Notes.

সর্বভূতাত্মা—সর্বভূতানাম্ আত্মা—ইতনপুঙ্খঃ ।

সুখম্—Adverb modifying স্থপিত ।

নির্বৃত্তঃ—নিবৃত্ত-ত্ব + ক্ত = শান্তঃ—contented. The word should be carefully distinguished from নিবৃত্ত which means ‘accomplished,’ and from নিবৃত্ত which means ‘ceased or withdrawn’.

तमोऽयन्तु समाश्रित्य चिरं तिष्ठति सेन्द्रियः ।

न च स्वं कुरुते कर्म तदोत्क्रामति मूर्तितः ॥ ५५ ॥

Prose.—तदा अयं [जीवात्मा] तु तमः (अज्ञानं) समाश्रित्य सेन्द्रियः । सन् [चिरं तिष्ठति, स्वं कर्म च न कुरुते, मूर्तितः [च] उत्क्रामति ।

Bengali.—तখন জীবাত্মা জ্ঞাননিবৃত্তি অর্থাৎ জ্ঞানাত্যাব এণ্ড ইইয়া ইন্দ্রিয়াদির সহিত দীর্ঘকাল অবস্থান করে, স্বীয় কর্ম (অর্থাৎ স্বীয়প্রবাসাদি) নিষ্পাদন করে না, এবং 'স্ব' ইইৎ উৎক্রাম ইয় অর্থাৎ দেহত্যাগ করে ॥ ৫৫ ॥

English.—Then the individual soul having fallen into nescience (i.e. cessation of knowledge) long remains with its organs, does not perform its own functions and departs from its corporeal frame. 55.

Kulluka.—इदानीं प्रलयप्रसङ्गेन जीवस्य उत्क्रमणमपि श्लोकद्वयेनाह (1) — तमोऽयमिति । 'अयं' जीवः 'तमः' ज्ञाननिवृत्तिं (2) प्राप्य बहुकालमिन्द्रियादि-महितः (क) तिष्ठति ; न च आत्मार्थं कर्म आस-प्रशामादिकं (3) करोति ; 'मूर्तितः' पूर्वदेहान् 'उत्क्रामति' अथवा गच्छति (4) । लिङ्गशरीरावच्छिन्नस्य जीवस्य उत्क्रामात् तद्गमनमप्युपपद्यते (5) । तथाचोक्तं ब्रह्मदारण्यके [४।४।९]—'तमुत्क्रामन्तं प्राणोऽनुत्क्रामति, प्राणमनुत्क्रामन्तं सर्व्वं प्राणा अनुत्क्रामन्ति' (6) । प्राणाः— इन्द्रियाणि (7) ॥ ५५ ॥

Kulluka Explained.

1. इदानीं &c.—Here in connection with Pralaya the author speaks of the exit of the individual soul in these two Slokas.

2. तमः &c.—तमस् means 'cessation of knowledge,' i. e., unconsciousness or nescience.

3. आत्मार्थं कर्म &c.—his own (आत्मार्थ) acts, viz , breathing in, breathing out, &c.

4. तदा &c.—At that time (i. e. during the प्रलय) it goes out of the body. परमात्मनि लीयते इत्यर्थः ।

5. लिङ्गशरीरावच्छिन्नस्य &c.—The individual soul encased in

the astral body goes out. So also the इन्द्रिय, &c., (of which the astral body is made up) may be said, with propriety, to go out.

6. तन् उत्क्रामन्तम् &c.—The vital air follows the departing soul. The प्राण (i.e. इन्द्रिय) follow the departing vital air.

7. प्राणाः इन्द्रियाणि—[In the above quotation] the word प्राणाः means the sense-organs.

• Notes.

तदा अयं (जीवात्मा) ततः समाश्रित्य तिष्ठति—During the period between a प्रलय and a new creation, the individual soul remains unconscious. *as it then possesses no सूक्ष्मदेह which is a medium essential for feeling pleasure and pain.*

तदा—This तदा is probably to be taken with the यदा in Sl. 54, and *not* with one to be understood in the present Sloka. Thus—यदा सर्वभूतानि युगपत् तस्मिन् प्रलीयन्ते, तदा अयं (जीवात्मा) ततः समाश्रित्य तिष्ठति, स्वं कर्म न कुरुते ; मूर्त्तितश्च उत्क्रामति । Gov., however, seems to read ततो यदा समाश्रित्य &c.

मूर्त्तितः—मूर्त्ति + तस्, पञ्चम्याः ।

यदाऽणुमात्रिको भूत्वा बीजं स्यात्तु (क) चरिष्य च ।
ममाविशति संसृष्टस्तदा मूर्त्तिं विमुञ्चति ॥ ५६ ॥ ✓

Prose.—यदा अणुमात्रिकः भूत्वा स्यात्तु चरिष्य च बीजं समाविशति. तदा संसृष्टः (=पुन्यदकेन युक्तः) सन् मूर्त्तिं विमुञ्चति (=गच्छति) ।

Substance.—प्रलयानन्तरं जीवात्मा इन्द्रियादिसंहितः चिरं तिष्ठति । ततः सौवर्णात्मनः कर्मागुसारिण इत्यादिस्थायरयोनी मनुष्यादिजन्मयोनी वा जायमानः शरीरं परिगृह्णाति ।

Bengali.—यখন जीवात्मा [पूर्वादेक वा निम्नतर शरीर] भूत्वा बीज वा अणुमात्रिक बोल, তখন সেই জীবাत्মা পূৰ্ব্বাংক অৰ্থাৎ আশাশ্রিত সহিত মিলিত হইয়া মূৰ্ত্তি (অৰ্থাৎ জন্ম শরীর) গ্রহণ করে । ৫৬ ।

English.—When having become elemental, i. e., encased in the astral body (composed of the eight constituents), it

enters into mobile (i. e. animal) or immobile (i. e., vegetable) seed, it assumes a [gross] body. 56.

Kulluka.—कदा देहान्तरं गृह्णातीत्यत आह (1)—यदाणुमात्रिकः इत्यादि । अणवो, माताः पृथ्यष्टकरूपा यस्य सः अणुमात्रिकः (2) । पृथ्यष्टकशब्देन भूतादीन्-ष्टावुच्यन्ते (3) । तदुक्तं सनन्देन—‘भूतेन्द्रियमनोबुद्धिवासनाकर्म्मवायवः । अविद्या चाष्टकं प्रोक्तं पृथ्यष्टवर्षसप्ततमैः’ (4) ॥ ब्रह्मपुराणेऽप्युक्तं—‘पृथ्यष्टकीं लिङ्गेन प्राणाद्येन स युज्यते । तेन बन्धस्य वै बन्धो मोक्षो मुक्तस्य तेन तु’ (5) ॥ यदा अणुमात्रिको ‘भूत्वा’ सम्पद्य, स्याच्च (क)—इत्यादिहेतुभूतं (6), चरिणु—मानुषादिकारणं (7), बाजम् ‘आविशति’ अविशतिइति तदा ‘संसृष्टः’ पृथ्यष्टकयुक्तो ‘भूत्वा’ स्यात्कदादेहान्तरं—कम्पानुरूपं, ‘विमुच्यति’ गृह्णाति ॥ ५६ ॥

Kulluka Explained.

1. कदा &c.—(In reply to the question) when does the individual soul assume another body, he says—यदा अणुमात्रिकः &c.

2. अणवः &c.—अणुमात्रिकः means that whose forms are attenuated.

3. पृथ्यष्टकशब्देन &c.—The word पृथ्यष्टक means the eight things, viz., भूत, &c. [पुरि (देहि) अष्टकम् (अष्टौ अङ्गानि) इति पुरि + अष्टकम्, समासे सप्तम्याः अन्क् ।]

4. भूतेन्द्रिय &c.—भूतस (5 elements), इन्द्रियस (senses), मनस्, बुद्धिः, वासना (memories of past actions), कर्म्म, वायुस (5 vital breaths) and अविद्या (nescience)—these eight are called पृथ्यष्टक ।

5. पृथ्यष्टकीन &c.—The soul (सः) joins the पृथ्यष्टक [otherwise called] लिङ्ग (लिङ्गशरीर) or astral body which consists of प्राण, &c. When the soul is within that, it is said to be encased (बन्ध), and when it is released by that it is said to be free (मुक्त) ।

6. स्याच्च &c.—The immobile seed (i.e., the seed of an immobile creation), i.e., the cause which makes the soul take its birth as an immobile creation, i.e., the cause which makes

the soul take its birth as an immovable (স্থায়) thing, such as a tree, &c.

7. চরিত্ত &c.—The mobile seed (i.e., the seed of a mobile creation), i.e., the *cause* which makes the soul take its birth as a movable (চরিত্ত = জন্ম) thing, such as a man, &c.

Notes.

অণুমানিক:—অণু: মা: যস স: অণুমানিক:। অণুমানিক is formed irregularly; or we might analyse it thus—অণু: মা: ইতি অনুমা:। “অণুমা+উক = অণুমানিক:। Only the initial vowel of the last member is lengthened here. Cf. গুরুশাচবন্ম in S'akuntalā, V.

স্থায় বীজ, চরিত্ত বীজ—These are instances of ‘transferred epithet’, the epithets স্থায় and চরিত্ত being transferred from the ‘creation’ to the ‘seed’.

স্থায়—স্থা+য়। ‘মাজিস্থয় গু’। স্কাবলিঙে।

চরিত্ত—চর+ত। স্কাবলিঙে।

বিসৃষতি = বৃদ্ধতি—A peculiar meaning. Generally in such cases the prefix বি means বিশেষ, but here it means বিরোধ—the opposite of সৃষ্টি is বৃদ্ধতি।

এবং স জায়তুস্বপ্নাভ্যামিদং সৰ্ব্বং চরাচরম্ ।

সঙ্কৌবয়তি চাজসং প্রমাণয়তি চাখ্যয়ঃ ॥ ৫৩ ॥

Prose.—স: এবং জায়তুস্বপ্নাভ্যাম্ ইদং সৰ্ব্বং চরাচরম্ অজসং সংকৌবয়তি চ [সৰ্বং চ] অখ্যয়ঃ প্রমাণয়তি চ ।

Bengali.—ত্ৰকা এইকালে অকৌর জাগরণ এবং নিদ্রা চার এই সমস্ত চরাচর বিশ্বকে নিরন্তর সঙ্কৌবিত করেন এবং স্বয়ং অবিনাশী ধাকিরা বিনষ্ট করেন । ৫১ ।

English.—Thus he, by his own waking and sleeping, creates and destroys perpetually, while himself imperishable, this whole movable and immovable world. 57.

Kulluka.—प्रासङ्गिकं जीवस्योत्क्रमणम् अभिधाय प्रकृतमुपपंहरति (१)—एवं न जायतस्त्वप्राभ्यामिति ।। स ब्रह्मा अनेन प्रकारेण ज्ञेय-जायतस्त्वप्राभ्यामिति स्वावर-जङ्गमं सञ्जीवयति मारयति च । ‘अजस्र’ सततम् । ‘अव्ययः’ अविनाशी ॥ ५७ ॥

Kulluka Explained.

१. प्रासङ्गिकं &c.—After having narrated incidentally (प्रासङ्गिकं) the exit of the individual soul, he concludes the proper (प्रकृत) subject.

Notes.

जायतस्त्वप्राभ्याम्—The word जायत (जाय + शतृ) is to be taken here as a noun. To avoid this the commentator Gangādhara reads जागरस्त्वप्राभ्याम् and omits the स; in the Text. But in both cases there is a violation of the rules of the ordinary अनुष्टुप् metre.

चराचरम्—चरं च अचरं च इति समाहारद्वयः ।

अजस्रम्—नञ्—जसृ + शतृ. The use of this word shows that the cycle of creation and destruction is eternal.

प्रमापयति—प्र—मो (हिंसायाम्—not मा) + पिच + लट्—ति ।

अव्ययः—नास्ति व्ययः (नाशः) यस्य सः—बहुव्रीहिः ; imperishable.

इदं शास्त्रन्तु कृत्वासी मामेव स्त्रियमादितः ।

विधिवद् याज्ञयामास मरौच्यादीन् सुनीन् ॥ ५८ ॥

Prose.—असी इदं शास्त्रं तु कृत्वा आदितः (—आदी) माम् एव स्त्रियं विधिवद् याज्ञयामास, अहं तु मरौच्यादीन् सुनीन् [याज्ञितवान्] ।

Bengali.—ब्रह्मा এই শাস্ত্র অণব্রন করিয়া অথমে কেবল জ্ঞানীকে ব্রহ্ম যথাবিধি অধ্যয়ন করাইয়াছিলেন . এবং আমি বরোচি প্রভৃতি মুনিগণকে অধ্যয়ন করাইয়াছি ॥ ৫৮ ॥

English.—Having prepared this S’āstra, he himself duly taught it first of all to me alone, and I taught it to the sages, Marīchi and others. 58.

Kulluka.—इदं शास्त्रमिति । असी ब्रह्मा इदं शास्त्रं कृत्वा सृष्ट्यादौ मामिव विधिवत् शास्त्रीकान्न जातानुष्ठानेन (1) अध्यापितवान्, अहं तु मरौच्यादौन् अध्यापितवान् ।

ननु, ब्रह्मकृतत्वेऽस्य शास्त्रस्य कथं मानवव्यपदेशः (2) ? अतः सिधातिथिः—शास्त्रशब्देन शास्त्रार्थो विधिनिषेधसमूह उच्यते । तं ब्रह्मा मनुं ग्राहयामास, मनुस्तु तत्प्रतिपादकं ग्रन्थं कृतवान् इति न विरोधः (3) । अन्ये तु, ब्रह्मकृतत्वेऽप्यस्य शास्त्रस्य मनुना प्रथमं मरौच्यादिभ्यः स्वरूपद्वयं अर्थतः प्रकाशितत्वात् मानवव्यपदेशः, वेदापौरुषेयत्वेऽपि काठकादिव्यपदेशवत् (4) । इदं तु उच्यते.—ब्रह्मणा शतसाहस्रमिदं भस्मशास्त्रं कृत्वा मनुरध्यापित आसीत्, ततस्तेन च स्ववचनेन संक्षिप्य शिष्येभ्यः प्रतिपादितम् इत्यविरोधः (5) । तथाच नारदः ‘शतसाहस्रं यं ग्रन्थः’ इति स्मरति च (6) ॥ ५८ ॥

Kulluka Explained.

1. विधिवत् &c.—विधिवत् (i. e. properly) means attended with the observance of all (जातं=समूहः) the subsidiaries mentioned in the S’ástras.

2. ननु &c.—Well, how is it that this work is called मानव although it was prepared by ब्रह्मा ।

3. शास्त्रशब्देन &c.—Here the word शास्त्र means (not a systematised code but) the injunctions and prohibitions mentioned in the S’ástras. Brahmá taught those to Manu, and then Manu prepared a code on the basis of those rules.

4. अन्ये तु &c.—Others, again, hold—This S’ástra, although originally written by ब्रह्मा, is called मानव as it was itself (स्वरूपतः), with its meanings (अर्थतः), made known to Maríchi, &c., for the first time *by Manu*. It is called after him, just as the eternal Veda is sometimes called after its propounders, e. g., काठ, कुटुम, &c.

5. इदं तु उच्यते—But the real thing is said thus:—Brahmá originally prepared this S’ástra with 100,000 verses and taught it to Manu. Then, again, Manu, after having

abridged the work in his own words, taught it to his pupils. So, there is no anomaly.

6. अरति अ—[This is the predicate of नारदः] ।
N. B. Quotations from अरति are introduced with a derivative of the root अ, viz. अरति, अर्यते, &c., [and those from अरति are introduced with a derivative of the root अ, e. g. अर्यते, &c.]

Notes.

असौ (ब्रह्मा) इदं शास्त्रं कृत्वा मां बाह्यमात्म—

(Q). How is it that the S'ástra, which is here distinctly said to have been framed by Brahmá, is called मानवशास्त्र ?

Ans. (i) The injunctive and prohibitive rules were originally enunciated by Brahmá, but they were systematised by Manu ; hence the S'ástra is called मानवशास्त्र. See Kull. Expl. 3.

(ii) Though originally prepared by Brahmá, the शास्त्र is called मानवशास्त्र on account of its being first explained before the world by Manu. See Kull. Expl. 4.

(iii) Though originally prepared by Brahmá, the शास्त्र is called मानवशास्त्र on account of its being abridged by Manu. See Kull. Expl. 4.

N. B. Kull.'s language leads one to suppose that Medh. concludes his discussions on the subject as given in heading (i). But as a matter of fact he notices the next two views also. We quote from Medh. below :—

इह शास्त्रशब्देन आर्त्तविधिप्रतिषेधसमूह उच्यते, न तु ग्रन्थः, तस्य मनुना कृतत्वान् । तथाहि मानव इति व्यपदेशोऽयम् ; इतरथा हि हिरण्यगर्भ इति व्यपदिश्येत । कुचित्तु हिरण्यगर्भेणापि कृते ग्रन्थे मनुना बहूनां प्रकाशितत्वान् नेन व्यपदेशो युज्यते एव । यथा हिमवति प्रथममुपलब्धमाना गङ्गा अन्यतोऽपुनरुपपन्ना हिमवतीति व्यपदिश्यते, यथा च नित्यदर्शनान् काठकां प्रवचनं कठेन व्यपदिश्यते ।...नारदश्च अरति—शतसाहस्रीऽयं ग्रन्थः प्रजापतिना कृतः, ततः स मन्वादिभिः क्रमेण संचित इति अतः अन्यकृतत्वेऽपि मानवव्यपदेशो न बिभेदः ।

याह्यामास—यङ् + णिच् + लिट्—अ। The root यङ् is regarded as a बुद्धार्थक root. Hence the nominative in the अणिजन form takes द्वितीया in the णिजन form by rule 'गतिबुद्धिप्रत्यवसानार्थशब्द-कार्त्तव्यकर्मकाणाम् अणिकर्त्ता स औ' ।

अङ्गम्—Its predicate cannot be याह्यामास, but some such other word is to be understood, e. g., अयाह्यम्, &c. N. B. लिट् is not used ordinarily in connection with 1st person, singular ; hence, the necessity of understanding a separate verb.

स्वयम्, आदितः and विधिवत्—The words signify that the S'āstra was taught to Manu intact. Not the slightest portion of it was lost. Cf. Medh.—

स्वयम् आदितः विधिवद् इत्येभिः पदेः आगमस्य अविभङ्ग उच्यते । यत्प्रकारेण हि स्वकृतो गन्था यः 'स्वयम्' अध्याप्यते प्रथमं, तव मातापि न पारिहायते । अन्यस्य हि तस्मादधिगतवतः अन्यम् अध्यापयतः न तद्व्यवस्थाविनाशि यत्ना भवति । कर्तुं रथ-
ध्यापितपूर्वस्य प्रतिष्ठापितोऽपि मया पूर्वम् अयं गन्धः इति द्वितीयवारं प्रमादालस्यादिना भङ्गः सम्भाव्यते । अतः 'आदितः' इत्युक्तम् । 'विधिवत्'—शिष्योपाध्याययोः अनन्यमनस्कादिगुणः अवहितचित्तता 'विधिः' ।

एतद्बोध्यं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः ।

एतच्च मन्त्रोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥ ५८ ॥

Prose.—अयं भृगुः एतत् शास्त्रम् अशेषतः वः (= युष्माकम्, अथवा युष्मभ्यम्) श्रावयिष्यति । एषः मुनिः हि एतत् सर्वम् अखिलं मन्त्रः (= मन्त्रकाशात्) अधिजगे ।

Bengali.—এই ভূগ এই শাস্ত্র আপনাদিগকে সম্পূর্ণভাবে শ্রবণ করাইবেন । যেহেতু এই মুনি এই সবই শাস্ত্র আশ্রয় নিকটে সম্পূর্ণভাবে অধ্যয়ন করিয়াছেন ॥ ৫৯ ॥

English.—This (sage) Bhrigu will fully narrate to you this S'āstra ; for this sage has learnt it all in its entirety from me. 59.

Kulluka.—एतद्बोध्यमित्यादि । एतच्छास्त्रम् अयं भृगुः युष्माकमखिलं कथयिष्यति, यद्यप्येवमशेषमेतत् मन्त्रः अधीतवान् ॥ ५८ ॥

Notes.

वः—Kull. takes it to be वद्मी, बहुवचन । It may also be taken as वधी, बहुवचन ।

एतन्—Adj. of शास्त्रम् ।

मत्तः—~~अस्माद + तस्मै~~ ~~पञ्चम्याः~~ ; अस्माद् इत्यस्य मत् इत्यादिशः । पञ्चमी is here used by the rule 'शास्त्रात्ता उपयोगे' ।

आखिलम्—असंक्षिप्तम् ; fully. खिल means 'संक्षिप्त' (abridged).

ततस्तथा स तेनीती महर्षिर्मनुना भृगुः ।

तानब्रवीदधीन् सर्वान् प्रीतात्मा श्रूयतामिति ॥ ६० ॥ Prati
Jest 17

Prose.—ततः सः महर्षिः भृगुः तं मनुना तथा उक्तः प्रीतात्मा [सन्] तान् सर्वान् अधीन् 'श्रूयताम्' इति अब्रवीत् ।

English.—Then that great seer Bhṛigu being thus directed by Manu said, with a joyous heart, to all those sages :—“Please listen”. 60.

Bengali.—महर्षिं भृगुं मनुकर्तृक सेइरूप उक्त हईश प्रीत हईलेन, एवः “आपनारां सुन” এই কথা সেই ऋषिगणকে বলিলেন ॥ ६० ॥

Kulluka.—ततस्तथेति । स भृगुर्मानुना तथा उक्तः—अयं आबधियति इत्युक्तः (क). 'ततः' अनन्तरम् “अनेकमुनिसन्निधौ गुरुसम्भावनया” प्रीतमनाः (१) तादृशीन् प्रत्युवाच—श्रूयतामिति ॥ ६० ॥

Kulluka Explained.

१. अनेकमुनिसन्निधौ &c.—N. B. This is the meaning of the word प्रीतात्मा occurring in the text. The meaning is—he was pleased on account of his being honoured by his preceptor in the presence of a host of sages. [The reason does not occur in the text, but has been supplied by the commentator.]

Notes.

प्रीतात्मा—Adj. of भृगुः ।

(क) अयं आबधियतीति यस्मादधिजने इत्युक्तः—All except A.

स्वायम्भुवस्यास्य मनोः षड्वंश्या मनवोऽपरे ।

सृष्टवन्तः प्रजाः स्वाः स्वा महात्मानो महौजसः ॥ ६१ ॥

Prose.—स्वायम्भुवस्य अस्य मनोः वंश्याः (= वंशीकृत्वाः) महात्मानः महौजसः अपरे षट् मनवः स्वाः स्वाः प्रजाः सृष्टवन्तः ।

Bengali.—এই স্বায়ম্ভুবমহুর মহিত একবংশে উৎপন্ন [এবং তুমাকিন্ন] মহাপ্রজা ও মহাতেজস্বী অস্র হ্রস্বজন মনু স্ব স্ব [অধিকারকালে] প্রজা সৃষ্টি করিয়াছিলেন ॥ ৬১ ॥

English.—Six other high-minded and very powerful Manus, sprung from the same stock [and doing the same work] as Swáyambhuva Manu, created their own offspring [in their respective terms of supremacy]. 61.

Kulluka.—स्वायम्भुवस्येति । ब्रह्मपौत्रस्य (क) (१) अस्य मनोः षट् वंशप्रभवाः मनवः एवंकार्यकारिणः (२)—स्वै स्वै काले सृष्टिपालनादौ अधिपताः स्वाः स्वाः प्रजाः उत्पदितवन्तः ॥ ६१ ॥

Kulluka Explained.

1. ब्रह्मपौत्रस्य—[This is the paraphrase of स्वायम्भुवस्य । For the genealogy of Manu, see the chart in page xviii of the Introduction].

2. एवंकार्यकारिणः—Whose office was the same [as that of स्वायम्भुव मनु]. N. B. This sense it extracted from the word वंश्य which may be of two classes :—

(i) By birth (जन्म) in the same family, and (ii) by office (कार्य) of the same nature. This has been fully and clearly discussed by Medhātithi from whom we quote below :—

सर्वे (= सर्वे मनवः) हि साक्षात् ब्रह्मणा सृष्टाः । स्वयं कृतवत्सत्वात् वंश्याः सृष्टवन्तः ; सुप्रसादजनिनः कार्ये अधिपताः वंश्याः एककर्मोन्वयेन प्राणिनां वंश-व्यवहारो भवति—एवै मुनी व्याकरणस्य वंशी इति । [N. B. Honours students may compare with this latter view what they have got in the Siddhānta Kaumudī on the rule 'संख्या वंशेन'].

Kull. follows Medh. even in the minute details, but he is often too concise to be clear.

Notes.

स्वायम्भुवस्य—स्वायम्भु + चण्—गोत्रापत्यार्थं । 'योग्यः' इति सूत्रेण 'स्वायम्भुव' इति रूपे प्राप्तेऽपि 'स्वायम्भुव' इति रूपम्, संज्ञापूर्वकविधिरनित्यत्वात् ।

स्वारोचिषश्चौत्तमिष तामसो रैवतस्तथा ।

चाक्षुषश्च महातेजा विवस्वत्सुत एव च ॥ ६२ ॥

Prose.—महातेजाः स्वारोचिषः च औत्तमिः च तामसः तथा रैवतः चाक्षुषः च विवस्वत्सुतः एव च । एते पूर्वोक्ताः षट् मनवः ।

Bengali.—महातेजाः स्वारोचिष, औत्तमि, तामस, रैवत, चाक्षुष एव विवस्वत्सुत अर्थात् देववत्—ईशाना सेई ह्य मनु ॥ ६२ ॥

English.—Swárochisha, Auttami, Tāmasa, Raivata, Chákshusha and Vivaswat-suta (i.e. Vaivaswata)—these are the six Manus of great glory. 62.

Kulluka.—स्वारोचिषश्चेति । एते मनवः षट् नामतः निर्दिष्टाः ॥ ६२ ॥

Notes.

स्वारोचिषः, &c —These six together with स्वायम्भुव मनु, their common ancestor, and the 7 other Manus referred to in I. 59 make the 14 Manus. See Notes on चण्डान् सप्त मनुन् in Sl. 36.

The Márkandeya Purána (ch. 66, 72-77) gives a detailed history of these names. It will appear therefrom that the proper name of स्वारोचिष (son of स्वारोचिष) is युतिमत्, and that of विवस्वत्सुत (son of विवस्वत्) is वैवस्वत । The other names are both derivative and proper. Thus उत्तमस्य अपत्यं पुमान् इति औत्तमिः, (सुराद्रात्) तमसि (= अन्धकारे) जातः इति तामसः, (दुर्गमात्) रैवत्याः अपत्यं पुमान् इति रैवतः, (अनमिस्य पुत्रोऽपि) पूर्वजन्मनि ब्रह्मणः अपत्यो जातः इति चाक्षुषः—इत्येव तेषां नामानि ।

महातेजाः—महत् तेजः यस्य सः । It is an adjective qualifying the name विवस्वत्सुतः only (who is now in the ascendancy), or rather all the six names.

स्वायम्भवाद्याः सप्तैते मनवो भूरितेजसः ।

स्वे स्वेऽन्तरे सर्व्वमिदमुत्पाद्यापुष्टराचरम् ॥ ६३ ॥

Prose.—स्वायम्भवाद्याः एते सप्त भूरितेजसः मनवः स्वे स्वे अन्तरे सर्व्वम् इदं चराचरम् उत्पाद्य अपुः (=पालितवन्तः) ।

Bengali.—स्वायम्भुवर्द्धति महातेजसो এই সাত জন মনুষ্য স্ব স্ব অধিকারকালে এই দ্বাব্রজজগৎকে সমস্ত জগৎ সৃষ্টি করিয়া পালন করিয়াছেন [এবং সৃষ্টি করিয়া পালন করিয়া থাকেন] ॥৬৩॥

English.—The seven very glorious Manus of whom Swāyambhuva was the first, have produced and preserved the whole movable and immovable creation in their respective periods [of supremacy] [and they still do the same]. 63.

Kulluka.—स्वायम्भवेति स्वायम्भुव-प्रमुखाः सप्त मनो मनवः स्वीयस्वीयाधिकारकाले इदं स्थावरजङ्गमसुत्पाद्य पालितवन्तः (I) ॥ ६३ ॥

Kulluka Explained.

1. पालितवन्तः—[This is the paraphrase of अपुः in the text].

Notes.

स्वे स्वे अन्तरे—मन्वन्तर is the term of Manu. Speaking in round numbers it consists of 306, 720,000 human years. (See I. 79).

अपुः—पा + लृङ्—अप् । The past sense is not emphasised, as the cycle of creation is eternal.

निमेषा दश चाष्टौ च काष्ठा त्रिंशत् तु ताः कलाः ।

त्रिंशत् कला (क) मुहूर्तः स्यादहोरात्रन्तु तावतः ॥ ६४ ॥

Prose.—दश च अष्टौ च निमेषाः [काष्ठा [स्यात्] । त्रिंशत् तु ताः (=काष्ठाः) कला [स्यात्] । त्रिंशत् कलाः मुहूर्तः स्यात् । तावतः (=त्रिंशत्) [मुहूर्तान्] अहोरात्रं [विद्यात्] ।

(क) त्रिंशत्कलः—A. This reading, though open to criticism here, is found in Jolly as well as in the Mahā-Bhārata.

Bengali.—अष्टादश निमेषे एक काष्ठा, त्रिंशत् काष्ठाय एक कला; त्रिंशत् कलाय एक मुहूर्त, एवं त्रिंशत् मुहूर्ते एक अहोरात्रं स्नानियेन ॥ ७३ ॥

English.—Ten and eight (i.e. eighteen) winks of the eye make one Káshthá, 30 Káshthás make one Kálá, 30 Kálás make one Muhúrta, and so many (i.e. 30) Muhúrtas are called an Ahoráttra (one day and night). 64.

Kulluka.—इदानीं उक्त-मन्वन्तर-दीर्घ-प्रलयादि-कालपरिमाण-परिग्रहाय चाह—निमेषा दश चाष्टाविति (१) । अक्षिपञ्चयोः स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी ?] 'निमेषः' (क) (२), ते अष्टादश—काष्ठा नाम कालः, त्रिंशत् च काष्ठाः कलासंज्ञकः, त्रिंशत् कला मुहूर्ताख्यः कालः, 'तावतः' (ख) त्रिंशत् मुहूर्तान् अहोरात्रं कालं 'विद्यात्' । 'तावतः' इति द्वितीयानिर्द्देशात् 'विद्यात्' इत्यध्यहारः (३) ॥ ६४ ॥

Kulluka Explained.

1. इदानीं &c.—Now he proceeds to fix the measure of time such as काष्ठा, &c., in order to give an idea of a मन्वन्तर, अक्षि, प्रलय, &c., already mentioned.

2. अक्षिपञ्चयोः &c.—The winking of the eye-lashes [at intervals] is called निमेष which is concomitant to the natural condition viz. उन्मेष । [अक्षिपञ्चयोः does not mean 'of the eye together with the eye-lashes' as one of the Editors puts it, but it means of the *two* eye-lashes']

N. B. On the word निमेष Medh. and Gov. have commented thus :—अथ कोऽयं निमेषो नाम ? अक्षिपञ्चयोः नैसर्गिकं कर्म (नैसर्गिकः कर्मः ?) उन्मेष-सहचारी ।—Medh. (in Sl. 65). निमेषः—अक्षिपञ्चयोः स्वाभाविकः कर्मः उन्मेष-सहचारी ।—Gov. When comparing Kull. here with Medh. and Gov. it should be remembered that उन्मेष is principally the natural condition, but when considered as a कर्म, निमेष is the natural act.

(क) स्वाभाविकस्य उन्मेषस्य सहकारी [सहचारी ?] निमेषः—A, B, G, M, S. स्वाभाविकः कर्म उन्मेषः तत्सहकारी निमेषः—P. स्वाभाविकः उन्मेष-संकीर्णो निमेषः—Bg, Bh, Bk, J, V.

(ख) तावत्—All except A and G.

3. तावतः &c.—On the strength of the 2nd case-ending *तावतः* the verb *विद्यात्* (or some such other word) is to be understood.

Notes.

निमेषः—Here it means the *time* required for the twinkling of the eye. [Medh. remarks that this is also put as follows—*यावता कालेन व्यक्तम् अक्षरम् उच्चार्यते सः निमेषः*—the time necessary to articulate a (short) vowel is called *निमेषः* ।]

इह च अटी च = अष्टादश । According to Mahá-bhárata and the Puránas 15 *निमेष*s make one *काष्ठा* । (cf. Mahá-bhárata. S'ánti, 231. 2 ; Vishnu-purána, I. 3. 7 ; &c.). The commentator सर्वज्ञनारायण reconciles these two opinions by saying that when the *निमेष*s are faster, then 18 *निमेष*s make one *काष्ठा* ; and when they are slower, then 15 *निमेष*s make one *काष्ठा* ।

स्यात्—Singular in accordance with the *विधेय* (predicate) *सुहृत्तः*, although *विंशत् कलाः* is in plural.

अक्षोरावम्—*अक्षय रात्रिश्च इति अक्षोरावः*, तम्, समाहारबन्धः, but not in the neuter gender. The rule is 'रात्राकाङ्क्षाः पुंसि' । See Notes on *अक्षोराव* in the next Sloka.

तावतः—(i) Some explain *तावतः* (*इथा*) by taking it in the sense of *तावन्तः* (*इमा*) । But this is a queer course.

(ii) Some read *तावता* for *तावतः* ।

Both these ignore the difficulty about the word *अक्षोरावम्* which should have been in the masculine gender. It should be noted, however, that there was for some time a tendency in some quarters to use the word *अक्षोराव* in neuter gender on account of *समाहारः* । Cf. तत्त्वबोधिनी on the Sûtra 'अक्षः सर्वैकदेश- &c.'—“ स न पुंसकम् इत्येतत् बाधित्वा परत्वात् 'रात्राकाङ्क्षाः' इति पुंसकम् । एतेन एकवक्त्रावात् क्लोवता इति प्राची ग्रन्थः पराक्षः ” ।

(iii) Gangádhara reads *अक्षोरावस्तु तावता* and avoids all difficulties.

(iv) Medh., Gov. and Kull. take *अक्षोरावम्* as *द्वितीयान्त* and explain the *इथा* विभक्ति by understanding the word *विद्यात्* after it.

अहोरात्रे विभजते सूर्यो मानुषदैविके ।

रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥ ६५ ॥

Prose.—सूर्यः मानुषदैविके अहोरात्रे विभजते । रात्रिः भूतानां स्वप्नाय, अहः कर्मणाम् चेष्टायै [भवति] ।

Bengali.—सूर्या रात्रि एव दिन अहोरात्रे विभज्य करिष्ये वाक्यम् । रात्रि आनिमनेन विभज्य निविष्ट, एव विभज्य कर्म गन्तव्यनेन निविष्ट ॥ ७६ ॥

English—The sun divides day and night, [both] human and divine. Night is for the repose of beings, and day for the performance of their acts. 65.

Kulluka.—अहोरात्रे इति । मानुष-दैव-सम्बन्धिनी दिनरात्रिकासी आदित्यः पृथक्करोति । तथोक्त्यर्थे भूतानां स्वापार्थे रात्रिर्भवति, कर्मोन्मुक्तानार्थे च दिनम् ॥ ६५ ॥

Notes.

अहोरात्रे—A Vedic form by the rule 'हिसन्नाशिजिरी अहोरात्रे च कन्दसि' । The exposition is पृथक् रात्रिषु which in लौकिक Sanskrit would give the form अहोरात्रः—(i) masculine and (ii) singular, by the rules (i) जातिरप्राचिनुम् (which directs समाहार 'and consequently singular number) and (ii) रात्राङ्गाङ्गः पुंसि (which brings masculine gender to compounds ending in रात्र, the form रात्रि here being changed into रात्र, by the rule 'अहः सर्वैकदेश-संख्यात-पुण्याश्च रात्रे') । In लौकिक Sanskrit the dual number might be defended, but the masculine gender can on no account be avoided. See note (ii) on तावतः in Sl. 64.

मानुषदैविके—मानुषं च दैविकं च मानुषदैविके । Adj. of अहोरात्रे । In the Slokas which follow we read four kinds of अहोरात्र—मानुष, पित्रा, दैविक and ब्रह्मा । But here the author speaks of the sun's dividing the अहोरात्र of the *men* and of the *gods* only. Those of the पित्रा and of ब्रह्मा are left out. Why ? In answer to this the commentator Rāghavānanda says that these two adjectives मानुष and दैविक, are intended to include ब्रह्मा and पित्रा also

—‘মানুষদেবিক ইতি ব্রাহ্ম-পিতৃবীর্যদ্বয়ম’ । But Sarvajna-Nārāyaṇa speaks differently with regard to পিতৃ বীর্য and remains silent about the omission of ব্রাহ্ম বীর্য । He says—পিতৃবীর্যস্য তু তিথিনিয়তেন চন্দ্রনিয়মাত্মা ন সূর্য্যো নিয়ামকঃ ; i.e., it is not the sun but the moon who divides the পিতৃ বীর্য which are regulated by the তিথি (phases of the moon). This is also supported by the next Sloka which speaks of the পিতৃ বীর্য as being composed of two parts (which are regulated by the moon).

সূর্য্যঃ—স + কৃৎ, নিপাতনাৎ ।

বেদা—বেদা means ‘physical effort’.

পিত্রে রাত্রাহনৌ মাসঃ প্রবিভাগস্তু পক্ষয়োঃ ।

কর্মবেদাস্বহঃ কৃষ্ণাঃ শুক্লাঃ স্বপ্রায় শব্বরৌ ॥ ৬৬ ॥

Prose—মাসঃ (=লোকিকঃ মাসঃ) পিত্রে রাত্রাহনৌ, [তয়োঃ] প্রবিভাগঃ তু পক্ষয়োঃ [ভবতি] । কৃষ্ণাঃ [পক্ষঃ] কর্মবেদাস্তু (= কর্মবেদায়ে) স্বহঃ [ভবতি], শুক্লাঃ [পক্ষঃ] স্বপ্রায় শব্বরৌ [ভবতি] ।

Bengali.—মানুষের এক মাস পিতৃগণের এক অহোরাত্র । [রুক ও শুক্র এই] গুরুগণের উক্ত অহোরাত্রের অবিভাগ হয় । রুকগণ উদ্ভাসিগের কর্মসম্পাদনের নিমিত্ত দিন, এবং শুক্রগণ উদ্ভাসিগের নিদ্রার নিমিত্ত রাত্রি ॥ ৬৬ ॥

English.—One [human] month is a day and a night of the Manes, and [their] division is by [lunar] fortnights. The dark fortnight is their day for activities, and the bright fortnight is their night for repose. 66.

Kulluka.—পিত্রে ইতি । মানুষাণাং মাসঃ পিতৃখানবীর্যম্ ভবতি (ক) ১ । তত্র পক্ষদ্বয়েন বিভাগঃ—কর্মীমুহাভায় কৃষ্ণপক্ষঃ স্বহঃ, স্বাপ্রায়ঃ শুক্লপক্ষো রাত্রিঃ (২) ॥ ৬৬

(ক) বীর্যম্ ভবতি—All except A. But the word বীর্যম্ is seldom to be found in dual in লৌকিক Sanskrit. For the gender used by Kull., see Kull. Expl. ১.

Kulluka Explained.

१. मानुषाणां &c.—A month of men makes an अहोरात्र (day and night) of the पितृs.

N. B. For Kull.'s use of neuter gender in अहोरात्र, see note (ii) on तावतः in Sl. 64. Kull. again uses the word in neuter in his Tíkā on Sl. 73.

२. कर्मोनुष्ठानाय &c.—The dark fortnight, which is the period for पितृ acts is their 'day,' and the bright fortnight their 'night'.

N. B. It is rather perplexing to the beginner to, note that the कृष्णपक्ष (and not the शुक्लपक्ष) is the 'day' of the पितृs. But that is so, and for the following reason :—पितृ acts (e.g., पार्वणश्राद्ध, &c.,) are generally enjoined to be performed during the कृष्णपक्ष । Hence, कृष्णपक्ष is the 'day' of the पितृs.

Notes.

रात्राह्नो—रात्रिश्च अहश्च इति रात्राह्नो (or रात्राह्नो)—इतरैतरद्वन्द्वः ; जातिविवक्षायां तु समाहारः एकवचनं च स्यात् ; न and च are alternatives here by the rule 'प्रातिपदिकान्त-पुं-विभक्तिषु च' e.g., माषवापिनी or माषवापिणी ।

The dual in रात्राह्नो is obtained from the rule 'विप्रतिविधं च अनधिकरणवाचि' by which समाहार is only optional, provided the members are not द्रव्यवाचक words. In the form अहोरात्र the two members—अहन् and रात्रि—are regarded as द्रव्यs. The compound is found in समाहार (and consequently in singular) by the rule 'जातिरप्राणिनाम्' where जाति means द्रव्यजाति । When रात्रि is the first member, the usual form is रात्राह्नो in इतरैतरद्वन्द्व (and not रात्राहः in समाहार) ; and when अहन् is the first member, the usual form is अहोरात्र in समाहार (and not अहोरात्रौ in इतरैतरद्वन्द्व) ।

कर्मविष्टासु—We could expect तादर्थ्ये -र्थौ here, this word being corresponding to स्वप्राय which is in ४र्थी विभक्ति । The word has, however, been put in ७मी here in the sense of विषयधिकरण for the sake of metre—'कर्मविष्टासु इति युक्तः पाठः, यथा स्वप्राय इति । तादर्थ्या-मेव विषयभावेन विवक्षितं ह्यनुरोधान्, अतः सप्तमी' ।—Medh.,

দেবে রাত্রাহনো বর্ষে পবিভাগস্তয়োঃ পুনঃ ।

অহস্তত্রোদগয়নং রাত্রিঃ স্যাহচ্চিণায়নম্ ॥ ৬৩ ॥

Prose.—বর্ষ (= নৈমিকং বর্ষ) দেবে রাত্রাহনৌ, তয়োঃ পবিভাগঃ পুনঃ (= তু) [এবম্]—তত্র উদগয়নম্ অহঃ, দক্ষিণাধনং রাত্রিঃ স্যাত্ ।

Bengali.—বাসুদেবের একবর্ষ দেবতাদিগের এক অহোরাত্র । এই অহোরাত্রের বিভাগ [এইরূপ]—সূর্য্যের উদগয়ন অর্থাৎ উত্তরাংশে দেবতাদিগের দিন, এবং দক্ষিণাংশে [ঊর্ধ্বাংশের] রাত্রি ॥ ৬৩ ॥

English.—One [human] year is a day and a night of the gods ; and their division [is this] :—the period during which the sun progresses towards the north is their day, and that in which the sun progresses towards the south is their night. 67.

Kulluka.—দেবে রাত্রাহনৌ বর্ষমিতি । মানুষাণাং বর্ষে দেবানাং রাত্রিদিনে ভবতঃ । তথোরপ্যয়ং বিভাগঃ—নরাণামুদগয়নং দেবানামহঃ, তত্র প্রায়েষ দৈবকর্ম্মণা-মনুষ্ঠানং (১) ; দক্ষিণায়নন্তু রাত্রিঃ ॥ ৬৩ ॥

Kulluka Explained.

১. তত্র প্রায়েষ &c.—Acts intended for the gods are generally performed during that period (viz. উত্তরায়েষ) ।

Notes.

উদগয়নম্—উত্—অহঃ + ক্রিণ্ = উদহ উদহ্ (northward) অয়নং (গতিঃ) কর্ম্মধারয়ঃ ; উত্তরায়েষম্ । উদগয়ন or উত্তরায়েষ means the progress (of the sun) towards the north ; hence, the period of six months during which the sun takes a northerly course in moving from the East to the West. It is the period from the winter solstice to the summer solstice, i.e., from Māgha to Aśhādha.

দক্ষিণায়ন is the period of six months during which the sun takes a southerly course in moving from the East to the West. It is from the summer solstice to the winter solstice, i.e., from S'rāvana to Pausha.

ब्राह्मस्य तु चपाहस्य यत् प्रमाणं समासतः ।

एकैकशो युगानां च क्रमशस्तन्निबोधत ॥ ६८ ॥

Prose.—ब्राह्मस्य चपाहस्य तु एकैकशः युगानां च यत् प्रमाणं तत् क्रमशः समासतः [मत्सकाशान्] निबोधत ।

Bengali.—ब्रह्म अहोरात्रेण ये परिमाण, एव [सता-त्रेतादि] युगेन अतोकेतोरेण ये परिमाण, ताहा क्रमशः संक्षेपे [आमार निकटे] अवगत हुन ॥ ७८ ॥

English.—Know [from me] briefly the measure of one day and night of Brahmá, and also of each of the several ages (Yugas) in order. 68.

Kulluka.—ब्राह्मस्येति । ब्रह्मणोऽहोरात्रस्य यत् परिमाणं, प्रत्येकं युगानाञ्च कृतादीनां (१), तत् 'समासतः' संक्षेपतः' ग्रह्यत । प्रकृतोऽपि कालविभागि यद् ब्रह्मणोऽहोरात्रस्य पृथक् प्रतिज्ञानं तत् तदीयज्ञानस्य पुण्यफलज्ञानार्थम् [पुण्यफल-ज्ञापनार्थम् ?] (क) (२) । वक्ष्यति च [मनु—१/७३]—'ब्राह्म' पुण्यमहर्बिदुः' इति । तद्वेदनात् (३) पुण्यं भवतीत्यर्थः ॥ ६८ ॥

Kulluka Explained.

१. युगानां च कृतादीनाम्—The Yugas are कृत, &c., (i.e., कृत, त्रेता, चापर and कलि) । N. B. कृत is another name for सत्य ।

२. प्रकृतोऽपि कालविभागि &c.—Although the divisions of time (viz. according to different modes of calculations) form the present subject-matter for discussion, yet the calculation of the अहोरात्र of ब्रह्मा [which being included in the above topic would not require a separate mention] is specially mentioned here to imply that its knowledge earns merit for the knower. [प्रकृत is an adjective from प्रकाश which means 'context']

३. तद्वेदनात्—By the knowledge of that.

(क) All read पुण्यफलज्ञानार्थम् । But ज्ञापन instead of ज्ञान would convey the meaning more clearly. Indeed Medh. here uses the expression तत्त्वज्ञापनार्थम् ।

Notes.

ब्राह्मण्य—ब्राह्मण्यः अयम् इति ब्राह्मणः तस्य ।

चपाहस्य—चपासहितम् अहः इति चपाहः (मध्यपदलोपी कर्मधारयः) ; यद्वा, चपा च अहस्य (समाहारहस्यः) । The compound is in masculine gender by the rule 'रात्राह्नाह्नाः पुंसि' ।

समासतः—In brief. समास means 'briefness,' and व्यास means 'detail'; (e.g., राज्ञः पुरुषः is expressed *briefly* as राजपुरुषः । Hence, राजपुरुषः is called a समास) ।

एकैकशः—एकैक + शस् । एकम् एकम् इति एकैकम् (instead of एकमेकम्), निपातनात् by the rule 'एकं बहुव्रीहिबत्' ।

चत्वार्य्याहुः सहस्राणि वर्षाणां तत् (क) कृतं युगम् ।

तस्य तावच्छ्रुतो सन्ध्या सन्ध्यांशश्च तथाविधः ॥ ६८ ॥

Prose.—वर्षाणां (= दिव्यानां वर्षाणां) चत्वारि सहस्राणि तत् (= प्रसिद्धं) कृतं युगम् [मन्वादयः] आहः । तावच्छ्रुतो तस्य सन्ध्या [भवति], सन्ध्यांशः च तथाविधः (= तावच्छ्रुतो) [भवति] ।

Bengali.—चारि सहस्र [दैव] वर्ष सतायुगेर परिमाण. ईश भवति महर्षिण बलिग्रा धाकेन । সেই परिमाण शत (अर्थात् चारिशत) दैव वर्ष सतायुगेर सकार परिमाण, এবং सकारशत সেইরূপ (अर्थात् चारिशत दैव वत्सर) ॥ ६९ ॥

English.—They declare 4000 [divine] years to be the measure of the Krita-Yuga (the golden age). The सकारा (or the transition period preceding the Yuga) consists of as many (i.e. four) hundred [divine years], and the सकारशत (or the transition period following the Yuga) is of the same number of years (i.e. 400 divine years) 69.

Kulluka.—चत्वार्य्याहुरिति । चत्वारि वर्षसहस्राणि कृतयुगकालं मन्वादयो वदन्ति (१) । तस्य तावच्छ्रुतानि सन्ध्या सन्ध्यांशश्च भवति (२) । युगस्य पूर्वा

(क) वर्षाणां तु—All except A. But वर्षाणां तत् is the reading of at least some of the commentators, as well as of the Mahá-bhárata.

‘सन्ध्या’, उत्तरस्य ‘सन्ध्यांशः’ (3) । तदुक्तं विष्णुपुराणे [१।३।१२, १३]—‘तत्प्रमाणेः शतेः सन्ध्या पूर्वा तन्नाऽभिधीयते । सन्ध्यांशकस्य तत्स्थो युगस्यानन्तरो हि यः (4) ॥ सन्ध्या-सन्ध्यांशयोरन्तर्यः कालो मुनिमत्तम । युगाख्यः स तु विज्ञेयः कृतवे तादिसंज्ञितः’ (5) ॥ वर्षसङ्ख्या चैवं दिव्यमानेन, तस्यैव अनन्तरप्रकृतत्वात् (6) । ‘दिव्ये वर्षे सङ्ख्ये स्तु कृतचे तादिसंज्ञितम् । चतुर्युगं द्वादशभिस्तुष्टिामगं निबोध ॐ ॥’ इति विष्णुपुराणवचनाच्च (7) [१।३.१०] ॥ ६६ ॥

Kulluka Explained.

1. चत्वारि &c.—Four thousand (divine) years make up the कृतयुग । [मन्वादयः is understood as the nom. of आङ्गः ।]

2. तस्य तावद्वर्षतानि &c.—The Sandhyá and Sandhyáms'a of the कृतयुग are each comprised of as many (viz. four) hundred [divine] years. [In the compound तावद्वर्षतानि, ‘तावत्’ means ‘as many’. For सन्ध्या and सन्ध्यांश, see next note.]

3. युगस्य पूर्वा—सन्ध्या, &c.—The period just *before* the beginning of the Yuga proper is called the युगसन्ध्या, and a similar period just *after* the termination of the Yuga proper is called युगसन्ध्यांश । [For their duration, see the quotation that follows.]

4. तत्प्रमाणेः शतेः—As many hundred (years) [as the Yuga proper is calculated in terms of thousand] ; i.e., if the Yuga is of 4 *thousand* years its सन्ध्या will consist of 4 *hundred* years, so also its सन्ध्यांश ; if the Yuga is of 3 *thousand* years, its सन्ध्या will consist of 3 *hundred* years, so also its सन्ध्यांश ; and so on.

5. सन्ध्यासन्ध्यांशयोः अन्तः यः कालः &c.—(अन्तः = मध्ये) । The period between the सन्ध्या and the सन्ध्यांश is called the Yuga *proper*. [Ordinarily speaking, a Yuga includes its सन्ध्या and सन्ध्यांश । In other words, a Yuga has three distinct parts—(i) The Yuga-Sandhyá', (ii) the Yuga *proper* and (iii) the Yuga-Sandhyá'ns'a.]

6. वर्षसंख्या &c.—In these calculations the years should be taken as *divine* years. For, the introduction of the present

topic (viz., the calculations of the durations of ages) in the previous Sloka is immediately (অনন্তর) preceded by a discussion of the *divine* year.

7. दिव्ये; &c.—[In support of the above statement Kull. quotes the following from the Vishnu-Purāna.] The 4 Yugas, viz., কৃত, ত্রেতা, দ্বাপর and কলি are made up of 12000 *divine* (दिव्य) years. Learn from me the distribution of each.

Notes.

तावच्छती—तद् + वतुप् = तावत् । तावती शतानां समाहारः । तावत् being derived with the affix वतुप् is regarded as a संख्यावाचक शब्द (by the rule वृद्ध-गण-पूग-वतु-उति संख्या) । Hence, तावच्छती is a समाहार-दिगु, and it ends in ई like त्रिलोको । तावच्छती = As many hundred [divine years].

The calculation of the सत्ययुग is as follows :—

The सत्ययुग [proper] = 4 thousand (divine) years.

Its संख्या = 4 hundred „ „

Its संख्याश्च = 4 „ „ „

4800 divine years or 4800×360 human years = 1, 728,000 human years.

इतरेषु ससन्ध्येषु ससन्ध्याशिषु च त्रिषु ।

एकापायेन वर्त्तन्ते सहस्राणि शতानি च ॥ ৩০ ॥

Prose.—সসন্ধ্যেষু সসন্ধ্যাশিষু চ ইতরেষু ত্রিষু [যুগেষু] সহস্রাণি শতানি চ একাपायेन वर्त्तन्ते ।

Bengali.—অবশিষ্টে তিন যুগে এবং তাহাদের যুগসন্ধার ও যুগসন্ধাংশে সহস্র এবং শতের সংখ্যা ক্রমশঃ এক এক করিয়া নূন হয় ॥ ৩০ ॥

English.—In the other three [ages] and in their সংখ্যাস and সংখ্যাশ্চ the thousands and hundreds are [gradually] lessened by one. 70

Kulluka.—इतरेष्विति । अन्येषु वेताहापरकलिषु सन्ध्यासन्ध्यांश-
महितेषु एकहान्या सहस्राणि शतानि च भवन्ति (1) । तेन इदं सम्पद्यते (2)—द्वौषि
वर्षसहस्राणि वेतायुगं, तत्र द्वौषि वर्षशतानि सन्ध्यांशश्च । एवं हे वर्षसहस्रे
हापरः, तस्य हे वर्षशतं सन्ध्या सन्ध्यांशश्च । एवं वर्षसहस्रं कलिः, तस्य एकं (क)
वर्षशतं सन्ध्या सन्ध्यांशश्च (3) ॥ ७० ॥

Kulluka Explained.

1. अन्येषु &c.—In the calculation of the other three Yugas [proper], viz., वेता, हापर and कलि, as well as their सन्ध्याs and सन्ध्यांशs, the number ('thousand' and 'hundred') is to be less-
ened by one (एकहान्या—एकहानि, इया एकवचनम्) in each case. '

2. तेन इदं सम्पद्यते—From this we get the following.

3. द्वौषि वर्षसहस्राणि &c.—

The वेतायुग (proper) = 3 thousand [divine] years (i.e. one
thousand less than in the कृतयुग) ।

Its सन्ध्या = 3 hundred [divine] years (i.e. one
hundred less than in the कृतयुग) ।

Its सन्ध्यांश = 3 hundred [divine] years (i.e. one
hundred less than in the कृतयुग) ।

3600 divine years.

or 3600×360 human years = 1, 296,000 human years.

The हापरयुग [proper] = 2 thousand [divine] years.

Its सन्ध्या = 2 hundred ,, ,,

Its सन्ध्यांश = 2 hundred ,, ,,

2400 divine years.

or 2400×360 human years = 864,000 human years.

The कलियुग [proper] = 1 thousand divine years.

Its सन्ध्या = 1 hundred ,, ,,

Its सन्ध्यांश = 1 hundred ,, ,,

1200 divine years.

or 1200×360 human years = 432,000 human years.

(क) एकवर्षशतम्—All except A.

Notes.

ससन्धेषु—सन्धाभिः सह वर्षमानानि ससन्धानि [युगानि], तेषु—ससन्धेषु ; together with the सन्धाः ; i.e., [in the Yugas] and in their सन्धाः.

ससन्धांशेषु—Similar to ससन्धेषु [which see above].

एकापायेन—एकस्य अपायः, तेन ; lessened by one. The Mahā-bhārata reads एकपादेन हीयन्ते &c.

यदेतत् परिसङ्ख्यातमादाविव चतुर्युगम् ।

एतद्वादशसाहस्रं देवानां युगमुच्यते ॥ ७२ ॥

Prose.—यत् एतत् आदौ एव चतुर्युगं पारसंख्यातम्—एतत् द्वादशसाहस्रं,—देवानां युगम् उच्यते ।

Bengali.—এই যে চতুর্য়ুগের পরিমাণ পত্রিনঃখাত হইল সেই চতুর্য়ুগ অর্থাৎ দ্বাদশ সহস্র [দৈব] বৎসরকে এক দৈব যুগ বলে ॥ ৭১ ॥

English.—These 12000 [divine] years, which have just been calculated as the total of four [human] ages, are called a Yuga of the gods. 71.

Kulluka.—यदेतदिति । एतस्य श्लोकस्य ‘आदौ’ ‘यदेतत्’ मानुषं चतुर्युगं परिगणितम् राक्षसानाम एक युगमभिधीयते (क) । चतुर्युगसंख्येन सन्धा-सन्धांशयो-रप्रातिशङ्क्यामाह—‘एतद्वादशसाहस्रम्’ इति ।—स्वार्थे अण् (२) । ‘चतुर्युगेरेव द्वादश-सहस्ररुंखेर्दिव्यं युगम् इति तु मिथ्यातिथेर्भ्रमो न आदर्शव्यः, मनुना अनन्तरं दिव्ययुगसहस्रेण ब्रह्माहस्य (ख) अभिधानात्, विष्णुपुराणे च मानुष-चतुर्युग-सहस्रेण ब्रह्माह-कीर्त्तनात्, मानुष-चतुर्युगेनेव दिव्ययुगानुगमनात् (३) । तथा च विष्णुपुराणं [१।१।१४]—“कृतव तावदापरं कलिंशेति चतुर्युगम् । प्रोच्यते तत् सहस्रम् (४) ब्रह्मणो दिवसो मुने” ॥ ७१ ॥

Kulluka Explained.

1. एतस्य श्लोकस्य आदौ &c.—The 4 human Yugas calculated before (आदौ) this Sloka (viz., in the two preceding Slokas—

(क) एतद्देवानां युगमुच्यते—All except A.

(ख) ब्रह्माहस्यापि—All except A.

I. 69, 70), taken together, make one Yuga of the Devas. [One of the Editors is in error here.]

2. चतुर्थ्युगशब्देन &c.—[The word युग is rather misleading. It may mean Yuga *proper*, or Yuga together with its सन्ध्या and सन्ध्याशः । Here, in this Sloka, it is taken in the latter sense. To avoid the ambiguity, the author makes the sense of the word चतुर्थ्युगम् clearer by adding the words एतद् द्वादशसाहस्रम् ।] Lest the word चतुर्थ्युग might not include the सन्ध्याs and the सन्ध्याशs the author adds the expression एतद् द्वादशसाहस्रम् । The word साहस्रम् is derived by adding the affix चण् to the word सहस्र in its 'own sense (स्वार्थे) ।

3. चतुर्थ्युगेति &c.—Medhātithi has erred in saying that the 4 Yugas taken 12000 *times* make a divine (दिव्य) Yuga. This error should not be respected (न आदर्शयः) । For, Manu says in the next Sloka that 1000 divine Yugas make one day of ब्रह्मा, and in the Vishnu-Purāna it is stated that a thousand times the four human Yugas make one day of ब्रह्मा ; so, it follows that 4 human Yugas, i.e. 12000 [divine] years, make one divine Yuga.

5. तत् सहस्रम्—That (viz. चतुर्थ्युगम्) taken 1000 times.

Notes.

आदौ एव—Before this i.e. in Sl. 69 and 70.

चतुर्थ्युगम्—चतुर्थी युगानां समाहारः,—like पञ्चपात्रम्, त्रिभुवनम्, &c., the compound does not end in ई । पात्रादित्वात् न डीप् ।

एतद् द्वादशसाहस्रम्—सहस्रम् एव इति साहस्रम् । सहस्र + चण् + स्वार्थे द्वादश साहस्राणि परिमाणम् अस्ति इति द्वादशसाहस्र + चण्—परिमाणे, by the rule 'तदस्य परिमाणम्' । 'Twelve thousand divine years, viz., the total of the 4 Yugas [with their सन्ध्याs and सन्ध्याशs] make one divine Yuga.

This expression is added by the author by way of explanation of the word चतुर्थ्युगम्—a word which is rather ambiguous. See Kull. Expl. 2.

N. B. Medh. has hopelessly erred in the explanation of this phrase, and Kull. has rightly condemned him. Govindarāja's explanation also is after Medh. and is, therefore, wrong.

दैविकानां युगानान्तु सहस्रं परिसङ्ख्याया ।

ब्राह्ममेकमहर्क्ष्यं तावती रात्रिरेव च ॥ ७२ ॥

Prose.—दैविकानां युगानां तु 'परिसंख्यया सहस्रं' एकं ब्राह्मम् अहः क्षयम् । रात्रिः च तावती एव ।

Bengali.—एक महस्य दैवयुगे त्रकात्र एकदिन इव, तीशत्र रात्रिपरिमाणे उहाइ । अर्थात् एकमहस्य दैवयुग) ॥ १२ ॥

English.—One thousand in number of divine Yugas is to be known as a day of Brahmā; and his night also is of the same measure. 72.

Kulluka.—दैविकानामिति । दैवयुगानां सहस्रं ब्राह्मं दिनं (क) ज्ञातव्यम् । सहस्रमेव रात्रिः । 'परिसंख्याया' इति श्लोकपुराणार्थोऽनुवादः (१) ॥ ७२ ॥

Kulluka Explained.

१. परिसंख्यया &c.—The word परिसंख्यया [which is rather redundant] is simply to fill up [the second foot of] the Sloka.

Notes.

परिसंख्यया—हेतु तृतीया इति मेधातिथिः, यथा प्रकृत्यादिभ्यस्तृतीया ।

तावती—सह + बतुप्—परिमाणे । स्त्रियां कौप् (by the rule 'स्रजित्') ।

तस्यै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।

रात्रिश्च तावतीमेव तेऽहोरात्रविदो जनाः ॥ ७३ ॥

Prose.—[ये जनाः] युगसहस्रान्तं तत् पुण्यं ब्राह्मम् अहः तावतीम् एव रात्रिं च विदुः ते जनाः अहोरात्रविदः [सच्यन्ते] ।

(क) ब्राह्मदिनम्—All except S.

Bengali.—[देव] युगसहस्रे बाह्यर समाप्ति हर সেই পূণ্যজনক দিন এবং তৎপরিমাণক রাত্রি বাহ্যর জ্ঞানেন তাঁহারাই [প্রকৃতপক্ষে] অহোরাত্রজ ॥ ৭৩ ॥

English.—People, who know the holy day of Brahmā which ends in a thousand [divine Yugas], and also the night of the same measure, *are अहोरात्रविद् [properly so called] ; (i.e., they know the real meaning of a day and a night.). 73.

Kulluka.—तत्र युगिति । युगसहस्रेण 'अनः' समाप्तिर्यस्य तद् ब्राह्मन् अहः, तत्परिमाणाच्च रात्रिं ये जानन्ति ते अहोरात्रज्ञाः, इति स्मृतिरियम् (१) । सुत्या च 'ब्राह्ममहोरात्र' ज्ञातव्यम्' इति विधिः कल्प्यते (२) । अतएव पुण्यहेतुत्वात् पुण्यमिति विशेषणं कृतम् ३) ॥ ७३ ॥

Kulluka Explained.

1. इति स्मृतिरियम्—This is a praise [of the knowledge of the ब्राह्म day and night].

2. सुत्या च &c.—From the praise [mentioned above] the following injunction is to be drawn :—A ब्राह्म day and night should be known. N. B. Kull. uses the word अहोरात्र in neuter, but it should be in masculine. See Notes on अहोरात्रम् in Sl. 64.

3. अतएव पुण्यहेतुत्वात् &c.—As the said knowledge is meritorious, so the word अहम् has been qualified by the adjective पुण्यम् । [N. B. अतएव पुण्यहेतुत्वात्—One of these two phrases seems to be rather superfluous. The second phrase may be a reader's note on the first one.]

Notes.

युगसहस्रानाम्—युगानां सहस्रम् इति युगसहस्रम् । युगसहस्रेण अनः (समाप्तिः) यस्य तत्, or युगसहस्रम् अनः (or अनं) (=सहस्रं) यस्य तत्—that which terminates in, i.e., is comprised of 1000 Yugas.

विद्ः—विद्—विद्, उत्सृ, in the sense of लट् [by the rule 'विद्दी लटो वा'] । The nom. of the verb is 'वे' to be understood.

तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते ।

प्रतिबुध्य सृजति मनः सदसदात्मकम् ॥ ७४ ॥

Prose.—प्रसुप्तः सः तस्य अहर्निशस्य अन्ते प्रतिबुध्यते । प्रतिबुध्य सदसदात्मकं मनः सृजति (=मनः सर्गाय नियुक्तं, अथवा महत्तत्त्वं सृजति) ।

Bengali.—उक्ता पूर्वोक्तं शीघ्र अहोरात्रेण अष्टे निद्रा इहेते अतिबुद्ध इन, एवम् अतिबुद्ध इहेता मदनमोक्षक मनः शक्तिकार्यो नियुक्त करेन, [अथवा महत्तत्त्वं शक्ति करेन] ॥ १४ ॥

English.—At the end of his day and night he awakes from sleep, and awaking, he engages [for creation] his mind which is both existent and non-existent ; [or, he creates the महत्तत्त्वं which is sometimes the cause and sometimes the effect]. '74

Kulluka.—तस्येति । 'सः' ब्रह्मा तस्य पूर्वोक्तस्य स्त्रीयाहोरात्रस्य समाप्ती प्रतिबुद्धो भवति । प्रतिबुध्य स्त्रीयं मनः सृजति—भूर्लोकैकदिवससृष्टये नियुक्तो, न तु जनयति ; तस्य महाप्रलयानन्तरं जातत्वात् अनदत्वाच्च ;—अवान्तरप्रलये भूर्लोकैकदिवसमावनाशात् । सृष्टयै मनोनियुक्तिरेव मनःसृष्टिः । तथा च पुराणे श्रूयते (क)—'मनः सिसृक्षया युक्तं सर्गाय निदधे पुनः' (१) इति । अथवा (२), 'मनःशब्दोऽयं महत्तत्त्वंपरः एव (ख) । यद्यपि तत् महाप्रलयानन्तरमुत्पन्नं "महान्तमेव च" इत्यादिना सृष्टिरपि तस्योक्ता, तथाप्यनुक्तं भूतानामुत्पत्तिक्रमं तदगुणाच्च कथयितुं महाप्रलयानन्तरतामेव महदादिसृष्टिं भूतसृष्टिं च—हिरण्यगर्भस्यापि परमात्मत्वात्—तत्कर्तृकामनुवदति (ग) (३) । एतेन इदमुक्तमभवति—ब्रह्मा महाप्रलयानन्तरित-सृष्ट्यादी परमात्मरूपेण महदाद-तत्त्वानि जगत्सृष्ट्यर्थं सृजति (४) । अतएव शेषे वक्ष्यति—“इत्येषा सृष्टिरादिना” इति (५) । अवान्तरप्रलयानन्तरम् मनःप्रवृत्तिसृष्टौ अभिधान-क्रमेणैव प्राथम्यप्राप्तिः इति “एषा सृष्टिरादिना” इति निष्प्रयोजनोऽनुवादः स्यात् (६) ॥ ७४ ॥

(क) पुराणे—Omitted in A. But Gov. distinctly calls it a Pauranic text, and P reads here वायुपुराणे for पुराणे । The expression पुराणे श्रूयते, though rather unidiomatic, is occasionally met with. Cf. Kull. on Manu, III. 206, and Tilaka on Rāmāyana, Bāla, Ch. I, Sl. 42. पुराणे श्रूयते would be the proper idiom.

(ख) इति for एव—A. (ग) ततः कर्तृकाम् अनुवदन्ति—A. Others read तत्कर्तृकाम् अनुवदन्ति ।

Argument.

Principally there are two kinds of Pralaya—(i) महाप्रलय or great Dissolution, and (ii) अमानप्रलय or minor Dissolution. The former takes place every hundred years of Brahmá (cf. Vishnu Purána, I. 3. 24) and the latter every night of Brahmá. Now, the present Sloka in which Brahmá is said to awake after his so-called sleep during his night, and to create, clearly refers to the creation after a minor Pralaya. But, the sentence he creates the मनस् (मनः सृजति) offers some difficulty as 'मनस्' (which is not destroyed at the time of minor Pralaya) does not require to be created at the expiration of a minor Pralaya. The commentator, therefore, tries to explain the sentence मनः सृजति as having reference to Mahá-Pralaya. He would explain away this intrusion of the creation after a Mahá-Pralaya into that after a minor Pralaya by saying that it would help the reader to catch the thread of the initial creation. But, in this case also, the sentence मनः सृजति remains unintelligible. For, मनस् cannot be said to be created *first of all* at the expiration of a Mahá-Pralaya, [the very first creation after a Mahá-Pralaya being महत् and not mind]. Kull., therefore, proposes to take मनस् in the sense of महत्तत्त्व. We discuss the point below more fully.

(i) In a minor Pralaya, the principles are not destroyed, but only the three worlds, viz. भूः, भुवः, and स्वः are destroyed. मनस् or mind [and the other *principles*] are destroyed only at the time of Mahá-Pralaya and not at the time of minor-Pralaya. So, as far as minor-Pralaya is concerned, the sentence मनः सृजति is unmeaning. For, if the मनस् has not been destroyed, then it still remains. So, how can it be said to be created again? To avoid this difficulty, Kull. (and some other commentators) interpret सृजति as नियुङ्क्ते. The meaning would thus be 'He *engages* his mind [to create the three worlds],'

This is the reconciliation from the stand-point of minor-Pralaya.

(ii) From the stand-point of Mahá-Pralaya also, the sentence 'he creates the मनस्' is not easily intelligible. For, at the Mahá-Pralaya everything is destroyed, nothing [except of course परमात्मा] is left behind. At the expiration of the Mahá-Pralaya the creation is to be made quite anew—from the *very beginning*. Now, महत् (or intellect) and not मनस् (or mind) is the very beginning of creation. So, the sentence might give a good meaning, if we could take the word मनस् in the sense of महत् । But where is the authority for taking मनस् in that unusual sense ? In anticipation of this difficulty Medh. gives the following quotation from a Purána :—

मनो महान् मतिर्ब्रह्ममहत्तत्त्वं च कीर्ष्यते ।

पथैः शब्दैश्चक्रैः शब्दाः महतः परिकीर्त्तिताः ॥

which says that the words मनस्, महत्, मति, &c., are synonymous. But, in the second interpretation, a question arises. Well, the creation of the महत्तत्त्वं has already been described in Sl. 15. So, why this repetition ? To meet this objection, Kull. suggests that the repetition is *to narrate the order of creation of the Bhútas and their properties*, which have not been dealt with anywhere before.

Kulluka Explained.

1. 'मनः स्रजति' भूर्भुवोकादित्रयसृष्टये &c.—'मनः स्रजति' means 'he engages his mind' to create the three worlds viz., Bhûr, &c 'स्रजति' does not mean 'जनयति,' as the mind has already been created after the Mahá-Pralaya, and has not vanished (अनष्टत्वात्) at the time of अवाप्तर-प्रलय when the three worlds only, viz. Bhûr, &c., perish. The engaging of the mind for creation is here intended by the word मनःसृष्टिः । Cf. Purána—'Again

he engaged the mind—with inclinations for creation (सिद्धयया युक्तं)—in the act of creating (सर्गाय)।

N. B. सिद्धयया युक्तः (adj. of ब्रह्मा) as found in Gov. is better than सिद्धयया युक्तम् (adj. of मनः). Cf. 'सिद्धयशक्तियुक्तोऽसी स्रज्यशक्तिप्रचोदितः'—Vishnu-Purāna, 1. 5. 65.

2. अथवा—Or. [The above is the interpretation if the word मनस् here is taken in its usual sense—the mind. But as it involves a twisting of the word स्रजति, and as the word मनस् in the next Sloka cannot be taken in the sense of 'mind,' the following alternative interpretation is proposed]

3. मनःशब्दोऽयं महत्तत्त्वपरः एव &c.—The word 'मनस्' here stands for 'महत्तत्त्व'. Although that (महत्तत्त्व) has been created after the Mahā-Pralaya and the said creation has also been described in the following words—'महान्तमेव च &c.' (Sl. 15), yet in order to narrate the order of creation of the Bhūtas and their properties, which have not yet been mentioned (अनुक्तं) anywhere, the author here repeats (अनुवदति) the creation of महत्, &c., and of the Bhūtas, just after the Mahā-Pralaya, by परमात्मा,—Hiranya-garbha, the actual creator here, being not different from परमात्मा (हिरण्यगर्भस्यापि परमात्मत्वात्).

N. B. The explanation of the Slokas that follow has been based on this *second* interpretation.

4. एतेन ब्रह्मकृतं भवति—This amounts to saying that ब्रह्मा as परमात्मा [ब्रह्मा being not different from परमात्मा, so to say] creates महत्तत्त्व, &c., for the creation of the world just after the Mahā-Pralaya.

5. अतएव शिवे वक्ष्यति &c.—The author therefore says below (in Sl. 78) 'such is the creation in the beginning'.

6. अद्यान्तरप्रलयानन्तरं तु &c.—If the present passage be taken to refer to the creation of मनस् &c. after a minor Pralaya, the sense of 'beginning' being evident *prima facie*, the sentence [in Sl. 78], referred to above, would become superfluous.

Notes.

অহর্নিশস্য—অহস্য নিশা চ অহর্নিশম্ । ‘অবতুর-বিচতুর—’ ইত্যাদিনাম্বেণ অপ্রত্যয়ান্নো নিপাতিতঃ । The compound is in ক্ৰীড়নিক্ by usage—‘লিঙ্ক’ লোকাৎ ।

মনঃ সৃজতি—(i) অবান্তরপ্রলয়পক্ষে—মনঃ সৃষ্টার্থে নিযুক্তঃ ।

(ii) মহাপ্রলয়পক্ষে—মহাত্মনঃ সৃজতি । N. B. মনস্ is also a synonym of মহাত্মনঃ । Cf. Purāṇa—‘মনৌ মহান্ মতির্মুখিকর্মহাত্মনঃ চ কৌশল্যে’ ।

সদসদাত্মকম্—(i) মনঃপক্ষে see Sl. 14, Notes. (ii) মহাত্মনঃপক্ষে the adjective means প্রকৃতিবিজ্ঞাত্মকম্ i. e. কার্যকারণাত্মকম্ i. e. which is sometimes the cause [viz. of অহঙ্কার, &c.] and sometimes the effect [viz. of প্রজ্ঞতি].

মনঃ সৃষ্টিং বিকুরুতে চৌদ্যমানং সিসৃচ্ছয়া ।

আকাশং জায়তে তস্মাত্ তস্য শব্দং গুণং (ক) বিদুঃ ॥৩৫॥

Prose.—সিসৃচ্ছয়া চৌদ্যমানং মনঃ সৃষ্টিং বিকুরুতে । তস্মাত্ আকাশং জায়তে । শব্দং তস্য গুণং [সন্দ্বাদয়ঃ] বিদুঃ ।

Bengali.—পরমাত্মার সৃষ্টিবিষয়ক ইচ্ছা দ্বারা প্রেরিত হইয়া মনঃ অর্থাৎ মহত্ত্ব [অহঙ্কারাদির] সৃষ্টি করে । সেই মনঃ অর্থাৎ মহত্ত্ব হইতে [পরম্পরাক্রমে] আকাশ উৎপন্ন হয় । পণ্ডিতেরা শব্দকে আকাশের গুণ বলেন ॥ ৩৫ ॥

English.—Being impelled by [Brahmá's] creative desire, the মনস্ i. e. মহাত্ম sets about creating and from it ether springs up. They declare that sound is the property of ether. 75.

Kulluka.—মনঃ সৃষ্টিমিতি । ‘মনৌ’ মহান্ (১) সৃষ্টিং করোতি, পরমাত্মনঃ অসৃষ্টমিচ্ছয়া ঐর্থেমাণং (২), তস্মাদাকাশমুৎপদ্যতে । তস্মৈ পূর্ব্বোক্তানুসারাৎ—অহঙ্কার-তন্মাত্রাক্রমেণ (৩) । আকাশস্য শব্দং গুণং বিদুর্কোশ্বাদয়ঃ ॥ ৩৫ ॥

Kulluka Explained.

১. ‘মনঃ’ মহান্—মনঃ means মহান্ । See the second interpretation of ‘মনঃ সৃজতি’ in the previous Stoka.

2. परमात्मनः सृष्टिमिच्छया प्रेर्यमाणम्—[This is the paraphrase of सिसृक्षया चोद्यमाणम्]. Being urged by the desire for creation on the part of परमात्मन् ।

3. तृच &c. —[This evolution of the Bhûtas from the महत् is not direct, but] according to the *order* already mentioned [in Sl. 14, 15]; viz., from महत् comes अहङ्कार, from अहङ्कार come the तन्मात्रा, and so on.

Notes.

विकुरुते=विविधाकारां कुरुते (इति महाभारतटीकायां नीलकण्ठः) । The use of आत्मनेपद here is *आष* । वि—क is आत्मनेपद when it is अकर्मक or शब्द-कर्मक (i.e. has शब्द for its accusative) 'विः शब्द-कर्मकः' । स्वरं विकुरुते ; चित्तं विकरोति कामः । But here it is neither.

चोद्यमाणम्—बुद् + चिच् + शानच्—कर्मणि ।

सिसृक्षया—viz., of the परमात्मा ।

शब्दं गुणं विदुः—One of the Editors reads शब्दगुणं विदुः and analyses शब्दगुणम् as a कर्मधारय compound. But that is a clumsy course, and is, moreover, not supported here by any authority.

आकाशात् विकुर्वाणात् सर्वगन्धवहः शुचिः ।

बलवाञ्जायते वायुः न वै स्पर्शगुणो मतः ॥ ७६ ॥

Prose—विकुर्वाणात् आकाशात् तु सर्वगन्धवहः शुचिः बलवान् वायुः जायते, न वै स्पर्शगुणः [मन्वादीनां] मतः ।

Bengali.—विकारजनक आकाश इहेते सर्वगन्धवह, पवित्र, बलवान् वायु उत्पन्न हय । वायु स्पर्शगुण ह्यै पञ्चगुणैर अभिमत ॥ १७ ॥

English.—From the change-creating ether springs the pure and powerful air, the vehicle of all odours. That is held to have the property of touch. 76.

Kulluka.—आकाशादिति । आकाशात् विकारजनकात् (1) सुरभ्यसुरभि-गन्धवहः (2) पवित्रो बलवाञ् वायुवत्पद्यते, स च स्पर्शाख्यगुणवान् मन्वादीनां सञ्चतः ॥ ७६ ॥

Kulluka Explained.

1. विकारजनकात्—[This is the paraphrase of विकुर्वाणात् ।]
विकारजनक means 'that which creates change'. The sense is that आकाश evolves वायु out of its own self.

2. सुरभ्यसुरभि &c.—[The text has सर्वगन्धः where सर्व्य means 'all'—सुरभि and असुरभि] ।

Notes.

सर्वगन्धवहः—वहतीति वहः । 'सर्वे गन्धाः सर्वगन्धाः । सर्वगन्धानां वहः सर्वगन्धवहः ।

श्रुतिः—Hence cf. 'पन्था वातेन श्रुध्यति' ।

बलवान्—A more appropriate epithet of वायु could not be found. In fact, it has come to be almost a स्वरूप-विशेषण of the latter.

स्पर्शगुणः—स्पर्शः गुणः यस्य सः—बहुव्रीहिः ।

विकुर्वाणात्—An adj. of आकाशात् । In this and in the two following Slokas the object of विकुर्वाणात् is 'सृष्टि' to be understood from Sl. 75. So, the use of आत्मनेपद in this word in these Slokas is आर्षं । The आर्षत्व is, however, avoided if विकुर्वाणात् is taken as intransitive, meaning—विकारं भजमानात् (transforming itself). The commentators seem to adopt this latter view.

For curious students.—Medh. takes the word विकुर्वाणात् as an adj. of महतः [to be understood] and explains the प्रज्ञा in आकाशात् as आकाशात् अनन्तरम् । His theory is that महत् is the source of all Bhûtas ; for, a Bhûta cannot be the source of another Bhûta. We quote from him below :—

भूतात् भूतान्तरस्य उत्पत्तिर्नश्यते, महतः सर्वभूतानाम् उत्पत्त्यभ्युपगमात् । तेन एवं व्याख्यायते—आकाशात् अनन्तरं विकुर्वाणात् महतः स्पर्शमात्रभावं गतात् वायुर्जायते ।

वायोरपि विकुर्वाणाद् विरोचिष्णु तमोनुदम् ।

ज्योतिरुत्पद्यते भास्वत् तद्रूपगुणमुच्यते ॥ ७७ ॥

Prose.—विकुर्वाणात् वायोः अपि विरोचिष्णु तमोनुदं भास्वत् ज्योतिः 'उत्पद्यते, तत् रूपगुणम् उच्यते ।

Bengali.—विकारजनक बायु इहेते सकल वस्तुन अकाशक, अककारनाशक एवं दीप्तिगुण ज्योतिः अर्थात् तेजः उत्पन्न हर। ज्योतिः रूपाङ्गगुण-बलिना कथित हर ॥ ११ ॥

English.—Next, from the change-creating air springs light which is illuminant, is self-luminant, and dispels darkness ; that is said to have the property of colour. 77.

Kulluka.—वायोरपीति । वायोरपि तेज उत्पद्यते । 'विरोचिष्णु' परप्रकाशकं, तमोनाशनं, 'भास्वत्' स्वप्रकाशकं (क) । तच्च रूपगुणयुक्तम् अभिधीयते ॥ ७७ ॥

Notes.

विरोचिष्णु--वि-रुच (दीप्ती) + इष्णुच् ।

भास्वत्--भास् + मत्तुप् ।

विरोचिष्णु and भास्वत् are synonyms. To avoid tautology Kull. explains विरोचिष्णु as परप्रकाशकम् and भास्वत् as स्वप्रकाशकम् । Kull. borrows the idea from Medh. with a slight alteration. He simply inverts the senses given by Medh. whom we quote here :—विरोचिष्णु भास्वत् इति समानार्थत्वेन शब्दद्वयेन स्व-पर-प्रकाशता प्रतिपाद्यते । स्वार्थं दीप्तिमत्, परं च भासयति ।

तमोनुदम्--तमस्-नुद + क-कश्चि ।

रूपगुणम्--रूपं गुणः यस्य तत् ; adj. of ज्योतिः which is neuter.

ज्योतिषश्च विकुर्वाणादापो रसगुणाः स्मृताः (ख) ।

अन्नगो गन्धगुणा भूमिरित्येषा सृष्टिरादितः ॥ ७८ ॥

Prose.—विकुर्वाणात् ज्योतिषः च रसगुणाः आपः स्मृताः । अन्नाः गन्धगुणा भूमिः [स्मृता]—इति आदितः (= आदी) एषा सृष्टिः ।

(क) प्रकाशकम्—Bg, Bh, M, P, S, V. The printed Gov. also has प्रकाशकम्, but Medh.'s commentary favours the reading adopted by us. See Notes on विरोचिष्णु and भास्वत्

(ख) रसगुणाश्रिताः—A.

Bengali.—বিকারজনক জ্যোতিঃ হইতে রসগুণযুক্ত জলের উৎপত্তি কথিত হয়।
জল হইতে গন্ধযুক্ত ভূমি উৎপন্ন হয় ; —[মহাপ্রলয়ের পর, সৃষ্টির] প্রথমে ভূতগণের
উৎপত্তিক্রম এইরূপ ॥ ৭৮ ॥

English.—From the change-creating light water with the property of taste is said to arise ; and from water is produced earth with the property of smell. This is the creation [of the Bhûtas] in the beginning [after a Mahá-Pralaya]. 78.

Kulluka.—জ্যোতিষ্যেতি । তৎস্বা আপ চতুপদ্যন্তে ; তায রসগুণযুক্তাঃ ।
অহ্মণী গন্ধগুণযুক্তা ভূমিঃ—ইত্যেবা মহাপ্রলয়ানন্তরসৃষ্টাদ্বী ভূতসৃষ্টিঃ (১) । তৈরেব
ভূতৈঃ অবান্নরপ্রলয়ানন্তরমপি মূরাদি-লোকত্রয়-নিৰ্ম্মাণম্ (২) ॥ ৩৮ ॥

Kulluka Explained.

১. ইত্যেবা &c.—This is [the history of] the creation of the [five] Bhûtas, just at the beginning of creation after a Mahá-Pralaya or Universal dissolution.

৪. তৈরেব &c.—With those Bhûtas the three worlds, viz., Bhûr, &c., are created after a minor Pralaya.

Notes.

আদিতঃ—আদি + তস্—সম্ভব্যাঃ ; in the beginning. On the strength of this word Kull. takes the present account of creation as being one after a Mahá-Pralaya. If we would take it as being one after a minor Pralaya then the word 'আদিতঃ' ('in the beginning') would be superfluous. For, in that case one would argue—'well, the order of creation has been narrated here vividly. We have all known the *beginning* as well as the *end* of it. So, what is the necessity of adding the word আদিতঃ ? It is superfluous.' See Sl. 74. Kull. Expl. 4.

यत् प्राग्द्वादश-साहस्रमुदितं दैविकं युगम् ।

तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥ ७८ ॥

Prose.—यत् द्वादशसाहस्रं दैविकं युगम् प्राक् उदितम् (=उक्तम्) एक-सप्ततिगुणं तत् इह मन्वन्तरम् उच्यते ।

Bengali.—दैव द्वादशसहस्र संवत्सरे ७८ एक दैवयुगेन विवन्न पूर्वे कथित इहेसाहे, एकसप्ततिगुण सेई दैवयुग (अर्थात् आठ लाख बारान्न हाजार दैव वत्सरे) এই শত্রে एक 'मन्वन्तर' नामे कथित हर ॥ ११ ॥

English.—A Yuga of the gods consisting of twelve thousand [divine] years, as stated before, being multiplied by seventy one, is called, in this S'āstra, a Manwantara. 79.

Kulluka.—यत् प्रागिति । यत् पूर्वं द्वादशवर्षसाहस्रपरिमाणं—संख्या-संख्यांश-सहितं मनुष्याणां चतुर्युगं—दैवानामिकं युगमुक्तं (१) । तदेकसप्ततिगुणितं मन्वन्तराख्यः काल इह शास्त्रेऽभिधीयते (२) । तत्र एकस्य मनाः सर्गाधिकारः (३) ॥ ७८ ॥

Kulluka Explained.

१. यत् पूर्वं &c.—The four human ages with their संख्याs and संख्यांशs—amounting to 12,000 [divine] years in all—which have been said here to make one *divine* Yuga.

२. तत्र एकसप्ततिगुणितम् &c.—71 such [divine] Yugas are said to make the period known as मन्वन्तर ।

३. तत्र &c.—During a मन्वन्तर, a particular Manu is in charge of creation, &c. (सर्गाधिकारः) ।

Notes.

प्राक्—viz. in Sl. 71.

द्वादशसाहस्रम्—सहस्रम् एव इति साहस्रम् । द्वादशसाहस्रम् परिमाणम् अस्य इति द्वादशसाहस्र + अण् । See under Sl. 71.

एकसप्ततिगुणम्—एकसप्ततिः गुणाः आठसयें यस्य तत् ।

Thus, 12,000 × 71 = 8,52,000 divine years. The commen-
tator Gangādhara remarks that the above is a rough calcula-

tion. 'According to strict calculation it should be 8,52,000 divine years *plus* 5142 years, 8 months, 17 days, 8 Dandas and 34 Palas [divine].

मन्वन्तराख्यसङ्ख्यानि सर्गः संहार एव च ।

क्रीडन्निवैतत् कुरुते परमेष्ठो पुनः पुनः ॥ ८० ॥

Prose.—मन्वन्तराणि सर्गः संहारः एव च असंख्यानि । परमेष्ठो क्रीडन् इव एतत् पुनः पुनः कुरुते ।

Bengali.^१—मन्वन्तर अनन्ता, श्रुति एवम अनन्त अनन्ता । परमेष्ठो (परब्रह्म) येन क्रीडा करिते करिते (लीला) এই শ্রুতি ও প্রমাণ পুনঃ পুনঃ করিয়া থাকেন ॥ ৮০ ॥

English.—Countless are the Manwantaras ; so also are creations and destructions. Sporting as it were, the Supreme Being does this again and again. 80.

Kulluka.—मन्वन्तराणीति । यद्यपि चतुर्दश मन्वन्तराणि पुराणेषु परिगण्यन्ते, तथापि सर्गप्रलयानाम् आनन्त्यात् असंख्यानि—आह्वया सर्गः संहारश्चासंख्यः (१) । एतत् सर्वं क्रीडन्निव प्रजापातः पुनः पुनः कुरुते । सुखार्था हि प्रवृत्तिः 'क्रीडा', तस्य च आप्तकामत्वात् न सुखार्थिता, इति इवशब्दः प्रयुक्तः (२) । परमं स्थानं—अनादितिलक्षणे (क)—तिष्ठतीति 'परमेष्ठो' (३) । प्रयोजनं विना परमात्मनः सृष्ट्यादौ कथं प्रवृत्तिरिति चेत्, लीलादेव—एवंलभ्यतादित्यर्थः, व्याख्यातुरिव करपालनादौ (ख) (४) । तथा च शारीरक-सूत्रं [२.१.११]—'लीलावत् लीला-कैवल्यम्' (५) ॥ ८० ॥

Kulluka Explained.

1. यद्यपि &c.—Although the मन्वन्तरs have been said in the Purānas to be 14 in number, yet they are innumerable, consi-

- (क) अनादितिलक्षणे—All except A and G.
(ख) शरीरतादृशनादौ—B, G, M, P, S, V.

dering the innumerable cycles of creation and destruction,— i.e., creation and destruction can be said to be numberless, as they are repeated (आवृत्ति) for an infinite number of times.

2. सुखार्था हि प्रवृत्तिः 'क्रीडा' &c.—क्रीडा means an action done in pursuit of pleasure. But he (Prajāpati) cannot be said to be in pursuit of pleasure, as he has no desire unsatisfied. To convey this idea, the word इव in क्रीडन्निव has been used.

3. परमे स्थाने &c.—The word परमेष्ठिन् is thus explained—one who lives in the excellent (परम) position, 'excellent' meaning 'from which there is no return or fall'. [अनावृत्तिलक्षण means 'that which is characterised by the absence of return'.] *

N. B. The positions of creatures—from the despicable insect up to the exalted ब्रह्मा—are all liable to change. But not so is that of ब्रह्म (परमात्मा) who is eternal.

4. प्रयोजनं विना &c.—If परमात्मा has no desire to be fulfilled then why does he set himself to creation, &c. ? In reply to this query it may be said—he does so only playfully (लीलया), i.e., it is his nature, just as an expounder (व्याख्याता) in explaining things often moves his hands, etc., [spontaneously].

5. तथा च शरीरक-वृत्तम् &c.—In support of the above view Kull. quotes the following Vedānta-Sūtra—'लाकृत्वम् तु लीला-कैवल्यम्' which means—'But it is mere sport as in ordinary life'. [कैवल्य comes from the word कैवल = mere.]

Notes.

सम्बन्धराशि अक्षय्यानि—Manus are 14 in number, so the सम्बन्धरश्च also should be 14 in number. But they may be said to be numberless as they are repeated for an infinite number of times. Medh. explains this by the example of the twelve months —'आवृत्त्या हि अक्षय्यानि, यथा द्वादश मासाः' ।

इव—For the force and propriety of इव, see Kull. Expl. 2.

परमेष्ठी—परमे—स्था+इति by the औणादिक rule 'परमे कित्' । The affix इति is to be regarded as कित् ; hence, the वा of स्था disappears. The word परमेष्ठिन् is in चतुष् सप्तम by the rule 'हलदन्तात् सप्तम्याः संज्ञायाम्' ।

चतुष्पात् सकलौ धर्मः सत्यञ्चैव कृते युगे ।

नाधर्मणागमः कश्चित्तनुष्यानुपवर्त्तते (क) ॥ ८१ ॥

Prose.—कृते युगे (=सत्ययुगे) सकलौ धर्मः चतुष्पात् [भवति], सत्यं च एव [भवति] ; [तदा] कश्चित् आगमः मनुष्यान् [प्रति] न अधर्माद्य उपवर्त्तते ।

Bengali.—सतायुगे सकल धर्म चतुष्पात् अर्थात् सर्वाङ्गसम्पन्न, एवः सता७० पूर्ण यात्राय विराजमान । [सतायुगे] मनुष्याङ्गणैश्च धनविद्यादिभिर् अर्जुन अधर्मपूर्वक इत्येव ॥८१॥

English.—In the Krita or 'golden' age Dharma is four-footed and complete, and absolute Truth prevails; and acquisition [such as of wealth and knowledge] never accrues to (i.e. is never tried to be achieved by) men by the transgression of Dharma. 81.

Kulluka.—चतुष्पात् सकलौ धर्म इति । सत्ययुगे सकलौ धर्मः 'चतुष्पात्' सत्त्वाद्यसम्पूर्ण आसीत् । धर्मं मुख्यपादासम्भवात्, "उषो हि भगवान् धर्मः" [मनु-८।१६] इत्याद्यागमे ब्रह्मत्वेन कीर्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात्, सत्ययुगेऽपि यज्ञादि-धर्माणां सर्वैरङ्गैः सम्यक्त्वात्, सम्पूर्णत्वपरोऽयं चतुष्पाच्छब्दः (१) । अथवा, "तपः परम्" इत्यत्र मनुनेव तपो-ज्ञान-यज्ञ-दानानां चतुर्णां कीर्तनात्, तस्य पादचतुष्टयेन सम्पूर्णत्वात् पादत्वेन निरूपिताः सत्ययुगे समयाः १०२४ः (२) । तथा, सत्यञ्च कृतयुगे आसीत् (ख) ;

(क) प्रतिवर्त्तते—All except A. Almost all the commentators including Medh. clearly read. उपवर्त्तते । Gov. and Kull.'s commentaries have प्रति which seems to be their own addition to explain the द्वितीया in मनुष्यान् । After all, the reading of the latter two is uncertain here. See also Notes.

(ख) कृतयुग आसीत्—A. कृतयुगमासीत्—All except A. The latter seems to be a corruption from कृतयुगमासीत् which is one of the two alternative forms got by joining कृतयुगे and आसीत् by the rules of Sandhi.

—सकलधर्मश्रेष्ठत्वात् सत्यस्य वृथक् ग्रहणम् (3) । तथा, न शास्त्रातिक्रमेण धनविद्यादिः (4) 'आगमः' उत्पत्तिर्नगुण्यान् "प्रति" सम्पद्यते ॥ ८१ ॥

Kulluka Explained.

1. धर्मं मुख्यपादासम्भवात् &c. —[धर्मं has been said here to be चतुष्पात् which ordinarily means 'four-footed', but] here the word चतुष्पात् must have been used in the sense of 'complete' (सम्पूर्ण), as धर्मं can have no पाद in the literal (मुख्य) sense of the term. [The secondary sense of the word चतुष्पात् may be traced as follows.] In the Satya Yuga the धर्मं which consists of वृत्त, &c., is perfect. Now, in the S'ástras (e.g. Manu-Samhitá, Rámáyana, &c.,) धर्मं has been described as a 'Bull' and a bull can be said to be perfect when it has got all the *four legs*.

2. चक्षुषा &c. —Or (in enumerating the different धर्मस of the different Yugas ; Manu himself has mentioned 4 things, viz., तपस्, ज्ञान, वृत्त and दान । In other words, each of these constitutes one-fourth (पाद) part of धर्मं ; and these पादस were all complete in the Satya Yuga.

3. सत्यस्य &c. —सत्य (Truth) also was prevalent during the Krita Yuga (सत्ययुग) ; सत्य (Truth) has been separately mentioned, as it is superior to all other virtues.

4. न शास्त्रातिक्रमेण &c. —[In the सत्ययुग] riches, learning, &c., never come upon men through violation of the S'ástras.

Notes.

चतुष्पात्—चत्वारः पादाः यस्य सः चतुष्पाद Or चतुष्पात् ; the final च of the word पाद is elided by the rule 'संख्या-सु-पूर्वस्य' ।

(i) The word चतुष्पात् (lit. four-footed) has been used to keep up the metaphor of वृत्त in which form धर्मं is described in the S'ástras. Here it means 'complete'. For the Bull-shaped धर्मं, cf. Manu, VIII. 16.

Or, (ii) The four feet may refer to the four items, viz., तपस्, ज्ञान, वृत्त and दान—as mentioned in Sl. 86.

आगमः—Acquisition (viz. of wealth, knowledge, &c.).

मनुष्यान् उपवर्त्तते = मनुष्यान् प्रति वर्त्तते । This प्रति is not a synonym of उप but a distinct word to be understood to explain the द्वितीया in मनुष्यान् । उप which is not a कर्मप्रवचनीय in the sense of सान्नीप्य must be taken with वर्त्तते, and is therefore merely expletive here. In fact, उप (as also प्रति singly) is seldom found with the root कृत् ।

इतरेष्वामाद्यर्धः पादश्चत्वारोपितः ।

चौरिकानृतमायाभिर्धर्मेषापैति पादशः ॥ ८२ ॥

Prose.—इतरेषु [युगेषु] तु [अधर्मेण] आगमात् धर्मः (= अनुष्ठानं) पादशः अवरोपितः, धर्मः (= फलं) च चौरिकाऽनृतमायाभिः पादशः अपैति ।

Bengali.—अथ गुणगुह्ये अधर्म द्वारा धनविद्यामित्र अर्थजननतः धर्म एक एक पाद होनक आपित हय । एवर् चौरा, अनृत ओ कागुटावतः धर्मजनन ओ एक एक पादे ह्रास आपत हय । ८२ ।

English.—In the other [three] ages, on account of the unjust acquisition of [wealth, learning, &c.], Dharma (e.g. a sacrifice) is deprived successively of one foot (i.e. a quarter), and through the prevalence of theft, falsehood and fraud the Merit also diminishes by one-fourth. 82.

Kulluka.—इतरेष्विति । सत्ययुगादन्येषु त्रेतादिषु 'आगमात्' "अधर्मेण" धनविद्यादिरज्जनात्—तस्यैव पूर्व्यद्योषी प्रकृतत्वात् (1), —'आगमात्' शास्त्रात् (क) इति गोविन्दराजो निपातिषिष्य (2)—"धर्मः" यागादिः "यथाक्रमं प्रतियुगं" पादं पादम् 'अवरोपितः' हीनः कृतः (3); तथाविध (छ)-धनविद्याजितोऽपि यो धर्मः प्रचरति सोऽपि चौर्यासत्यच्छ्रमभिः "प्रतियुगं पादशो ह्रासाद्" व्यपगच्छति (4) । त्रेतादियुगेः अथ चौरिकानृतच्छ्रमना न (ग) यथासंख्यं, सर्वेन सर्वेषां दग्धनात् (5) ॥ ८२ ॥

(क) वेदात्—All except A. But, in fact, Govinda-rāja uses the very word शास्त्रात् while Medh. simply understands it by saying आगमात् वेदाध्यायात् ।

(छ) तथा for तथाविध—All except A.

(ग) न—Omitted in A. But that's absurd.

Kulluka Explained.

1. आगमात् "अधर्मेण" धनविद्यादिरज्जनात् &c.—आगमात् means on account of acquisitions of wealth, knowledge, &c. *by dishonest means*. [The word आगम is here interpreted as अधर्मेण आगमः], as this viz. अधर्मेण आगमः is the phrase which occurs in the previous Sloka.

2. आगमात् शास्त्रात् &c.—Govindā-rāja renders the word आगमात् as शास्त्रात्, and Medh. also is of the same opinion.

[N.B. The exact rendering of आगमात् by Medh. is वेदाख्यात् ।]

3. धर्मो यागादिः &c.—The Dharma (i. e. meritorious acts such as sacrifices, &c.,) is deprived of one foot (i. e. one-fourth) in each succeeding Yuga.

4. तथाविध &c.—And, through the prevalence of theft, falsehood and fraud, the [little] merit acquired by wealth and knowledge of *that* sort (i. e., themselves acquired by dishonest means) diminishes by one-fourth in each succeeding Yuga.

N. B. In the previous sentence धर्मः means 'meritorious acts', and in the present sentence धर्मः means 'merit'. यो धर्मः प्रचरति means 'the merit that moves about', i. e., the merit that arises.

5. वेतादियुगेऽसह &c.—The three things—चौरिका, अद्वय and कृष्ण are not to be taken with the three Yugas, viz., वेता, वायव्य and कलि *respectively* ; for, all these are found in all the [three] Yugas.

Notes.

आगमात्—According to Medh. and Govindā-rāja आगमात् धर्मः means 'धर्मः derived from the Vedas'. According to Kull., आगमात् means 'अधर्मेण आगमात्'. See Kull. Expl. 1. Kullūka understands the word अधर्मेण as the कारककारक of आगम, and takes the 2nd line of the Sloka as a separate sentence where the compound चौरिकाद्वयमायाभिः is taken as the हेतु । We might very

easily dispense with the *understanding* of the word अवरोपेण, and take the compound चौरिकाश्रुतमायाभिः as the करण of आगम । The commentator Gangādhara adopts this latter method. In this second method चौरिकाश्रुतमायाभिः may also be taken as the nominative of अवरोपितः ।

अवरोपितः—अव—रुह + णिच् + क्त—कर्मणि । जनेः इति कर्ता ऊह्यः ।

धर्म्यः पादशः अवरोपितः (1st line), धर्म्यशपेति पादशः (2nd line)—Apparently this is a repetition. But in the 1st line धर्म्यः means 'meritorious acts', and in the 2nd line धर्म्यः means 'merit'. One might take धर्म्य in the 1st line to be the Bull-shaped धर्म्य with four feet, where पाद would mean 'foot', ; and धर्म्य in the 2nd line in the sense of 'virtue or merit', पाद meaning 'one-fourth'.

चौरिकाश्रुतमायाभिः—चौरिका च प्रश्रुतं च माया च चौरिकाश्रुतमायाः, ताभिः ; इतो ब्रूया ।—Kull. चौरिका—चौरस्य कर्म इति चौरिका । चौर + ब्रू— ('मनोऽज्ञादित्वात् ब्रू'), ततः स्त्रियाम् by the dictum 'लिङ् लोकात्' । The commentator Nandana reads it as 'चौरक' in the masculine.

अरोगाः सर्वसिद्धार्थास्तुव्वर्षशतायुषः ।

कृते, त्रेतादिषु ह्येषां वयो ब्रूयति (क) पादशः ॥ २३ ॥

Prose.—कृते (= सत्ये) [मानवाः] अरोगाः सर्वसिद्धार्थाः शतुव्वर्षशतायुषः [भवन्ति] । त्रेतादिषु हि एषां वयः पादशः ब्रूयति ।

Bengali.—कृतयुगे सकलैते रोगवञ्चित, सर्वसिद्धि (अर्थां सकलमनङ्) ७ ८०० शतवर्षपरिमित आयुःसम्पन्न থাকे । त्रेतादिযুগে ইহাদিগের আয়ुঃ ক্রমে ক্রমে এক এক পাদ (অর্থাৎ এক এক শত বৎসর করিয়া) হ্রাস প্রাপ্ত হয় ॥ ৮০ ॥

(क) आयुर्ब्रूयति—All except A. Almost all the commentators clearly read वयो ब्रूयति । Kull.'s reading is not clear. The word आयुः in his commentary may be explained away as the synonym of वयः which he may have adopted in the text as is supported by the Ms. A. The Mahā-Bhārata also reads पादशो ब्रूयति वयः ।

English.—In the Krita or 'golden' age men are free from disease, have all their aims accomplished, and live four hundred years. In the Tretā and the other [two] ages, the span of their life becomes each shorter and shorter by one quarter [of the original]. 83.

Kulluka.—अरोगा इति । रोगनिमित्ताधर्माभावात् अरोगाः (१), सर्वसिद्ध-
काम्यफलाः—प्रतिबन्धकाधर्माभावात् (२), चतुर्वर्षशतायुश्च स्वाभाविकम्,—अधि-
कायुः प्रापकधर्मवशात् अधिकायुषोऽपि भवन्ति । तेन “दशवर्षसहस्राणि रामो राज्यम-
कारयत्” [महाभारत—वनपर्व, १४८१७] इत्याद्यविरोधः । “शतायुर्वै पुत्रवः”
[काठक—३४:५] इत्यादिश्रुतौ तु शतशब्दो बहुत्वपरः, कल्पिपरो वा (३) । एवंप्रका-
शमन्याः कृते भवन्ति । वेतादिषु पुनः पादं पादमायुरखीभवतीति ॥ ८३ ॥

Kulluka Explained.

1. रोगनिमित्त &c.—[In the सत्ययुग] all are free from disease, because they are free from अधर्म, the cause of disease.

2. सर्वसिद्ध &c.—All have their desires satisfied, as there is no अधर्म which might hamper (प्रतिबन्धक) the fruition of their desires.

3. चतुर्वर्षशतायुश्च &c.—[चतुर्वर्षशतायुः+त्व (भावार्थे)=चतुर्वर्ष-
शतायुदम्—the state of living 400 years.] The span of life in the सत्ययुग which is said to be 400 years, is to be understood to be the *normal* age-limit. One may earn a *longer* span of life by the performance of meritorious acts. So, the text दशवर्षसहस्राणि रामो राज्यमकारयत् (i. e. Rāma ruled for 10,000 years) may be easily reconciled [with the present passage of the text].

[But what would be the meaning of the word शत in the Vedic text ‘शतायुर्वै पुत्रवः’ ? Ans. —In the Vedic text शतायुर्वै पुत्रवः the word शत either means ‘बहु’ (many), or it applies to Kali Yuga only.

N. B. Here the last statement of Kull., viz., that the text शतायुर्वै पुत्रवः applies to Kali Yuga only is rather unjustifi-
able, says the commentator Rāghavānanda.

Notes.

सर्वसिद्धार्थाः—Adj. of जनाः to be understood, (i) सिद्धा अर्थाः येषां ते सिद्धार्थाः, सर्वे सिद्धार्थाः सर्वसिद्धार्थाः, but this is an insipid construction ; or (ii) सिद्धाः सर्वे अर्थाः येषां ते सर्वसिद्धार्थाः (for सिद्धसर्वाः), but this is an amomalous construction ; or (iii) सर्वेच (=सर्वतः) सिद्धाः सर्वसिद्धाः, सर्वसिद्धाः अर्थाः येषां ते सर्वसिद्धार्थाः, but this is an uncommon construction. सिद्धसर्वार्थाः would admit of a faultless exposition.

चतुर्व्यंशतायुषः—वर्षाणां शतानि वंशशतानि । चत्वारि वंशशतानि आयुः येषां ते चतुर्व्यंशतायुषः—विपद-तत्पुरुषः by the rule 'तद्धिताधीनरपदसमाहारे च' ।

वयः ऋसति—Along with the word वयः (which here means आयुः) we should understand आरोग्य and सिद्धार्थत्वं (i.e. सिद्धि) also. Thus—वयः ऋसति, आरोग्यं ऋसति, सिद्धार्थत्वं च ऋसति । 'वयोयङ्गम् उपलक्षणम्—आरोग्य-सिद्धार्थत्वे अपि याच्ते'—Sarovajna-Nārāyaṇa.

पादश्चः—Medh. holds that here the word पाद does not mean 'one-fourth' but 'a part'. 'तथाच, केचित् बालाः म्रियन्ते, केचित् तरुणाः, केचित् प्राक्जरसः—परिपूर्णमायुर्दुर्लभम्'—Medhātithi.

❦ वेदोक्तमायुर्मर्त्यानामाश्विष्येव कर्मणाम् ।

फलव्यनुयुगं लोके प्रभावश्च शरीरिणाम् ॥ ८४ ॥

Prose.—मर्त्यानां वेदोक्तम् आयुः, कर्मणाम् आश्विषः (=प्रायेणाः) च, शरीरिणां (ब्राह्मणादीनां) प्रभावः च लोके अनुयुगं फलन्ति ।

Bengali.—मनुवाक्येन वेदोक्त आयुः, कर्मणः फलविषयक आश्विषा एव [आश्विषविषय] अथवा शुभाशुभादेरुक्त फल अमान करिना थोके ॥ ८४ ॥

English.—The span of the life of mortals as mentioned in the Vedas, the desired results of works and the [supernatural] power of corporeal beings [such as that of a Brāhmana, &c.] bear fruit according to the [character of the] ages. 84.

Kulluka.—वेदोक्तमायुरिति । 'शतायुर्व्यं पुरुषः' इत्यादि वेदोक्तमायुः, कर्मणाम् "काम्यानां" फलविषयः प्रायेणाः (1), ब्राह्मणादीनाम् (2) शायानुवृत्त्यन्तत्वादिभावाः (3) युगानुवृत्त्यै फलन्ति ॥ ८४ ॥

Kulluka Explained.

1. कर्मणां च कात्यानां &c.—N. B. This is the meaning of the phrase 'कर्मणाम् आशिवः'. Here कर्मणां means कात्यानां कर्मणाम्—because the other two kinds of कर्म, viz., निष्क and नैमित्तिक have little or no reference to फल or result. [For the different kinds of कर्म, see under Manu, II. 2]. आशिवः means प्रायेण; ; this is the technical meaning of आशिवः. Cf. 'आशंसनम्—अप्राप्तस्य इष्टस्य चयेन प्राप्तम् इच्छा'—Kāś'ikā.

2. ब्राह्मणादीनां—This is the meaning of 'शरीरिणाम्'.

3. शपानुबन्ध &c.—The power of pronouncing a boon or a curse.

Notes.

अनुयुगम्—युगस्य सदृशम् इति अनुयुगम्—सादृश्ये अप्ययीभावः ।

प्रभावः—भु + ष = भावः । प्रकृष्टो भावः प्रभावः, प्रादिसमासः ।

शरीरिणाम्—प्राणिनाम्, viz., of Brahmīns, &c.

अन्ये कृतयुगे धर्मास्त्रेतायां हापरिऽपरि ।

अन्ये कलियुगे नृणां युगक्रासानुरूपतः ॥ ८५ ॥

Prose.—युगक्रासानुरूपतः नृणां कृतयुगे अन्ये धर्माः, त्रेतायाम् [अन्ये धर्माः], हापरि अपरि [धर्माः], कलियुगे अन्ये [धर्माः] [भवन्ति] ।

Bengali.—महायुगे मनुष्यादिभिर्युग-एककर्म, त्रेतायुगे आर्य-एककर्म, हापरि अपरि, एवं कलियुगे पृथक्कर्म । युगक्रासानुरूपतः धर्म-भिर्युग-एककर्म इति वाक्ये ॥ ८५ ॥

English.—One set of duties [is prescribed for men] in the Satya Yuga, a different one in the Tretā, a still different one in the Dvāpara, and again, another set in the Kali Yuga. They are different in proportion to the decrease (i. e. inferiority) of the ages. 85.

Kulluka.—अन्य इति । कृतयुगे अन्ये धर्माः भवन्ति, त्रेतादिष्वपि युगाप-युगादपरि धर्म-वैलक्षण्यम् (1) ॥ ८५ ॥

Kulluka Explained.

1. युगापचयानुरूपेण &c.—The *dharma*s vary according to the decrease i. e. inferiority of the Yugas.

Notes.

धर्माः—Here धर्माः means not only 'Duties' but 'everything relating to an object.' 'धर्मशब्दो न यागादिवचन एव, किं तर्हि ?—पदार्थ-गुणमात्रे वर्तते' ।—Medh.

युगज्ञानानुरूपतः—अनुगतं (कौ. १ मा) रूपम् इति अनुरूपम्, प्रादिसमामः—*noun*. अनुरूप + तस्—दतोयायाः । The पराशरसंहिता (१।२१) reads युगवृत्तानुरूपतः, which gives a clearer meaning.

तपः परं कृतयुगे चेतायां ज्ञानमुच्यते ।

हापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥ ८६ ॥

Prose.—कृतयुगे तपः परम् (=प्रधानम्) उच्यते, चेतायां ज्ञानं [परम् उच्यते], हापरे यज्ञम् एव [परम्] आहुः, कलौ युगे एकं दानं [परम्] [आहुः] ।

Bengali.—मताशुने उपासना प्रधान धर्म, ज्योतिष ज्ञान, वापरे वस्त्र, एव कलिशुने दानमे प्रधान धर्म, ईश पण्डितेगण बलेन ॥ ८६ ॥

English.—Austerity is declared to be the chief virtue in the Krita Yuga, knowledge [of the self] in the Tretā, sacrifice in the Dwāpara and charity alone in the Kali Yuga. 86.

Kulluka.—तपः परमिति । यद्यपि तपःप्रथमतः नि सर्वेषां सर्वयुगेषु अनुष्ठेयानि तथापि सत्ययुगे तपः प्रधानं—महाफलमिति ज्ञायते । एवमात्मज्ञानं वे तायुगे, हापरे यज्ञः, दानं कलौ ॥ ८६ ॥

Notes.

It should be borne in mind that all the 4 items mentioned above, viz., तपस, ज्ञान, यज्ञ and दान are to be regarded as धर्म्य, and should therefore be performed in all the 4 Yugas, but what the present Sloka seeks to impress is that the particular धर्म्य mentioned with reference to the particular Yuga

is especially suited to and therefore recommended for that Yuga. Cf. Kull.—यद्यपि तपःप्रवृत्तौनि सर्वेषां सर्वयुगेष्वनुष्ठेयानि &c.

Here a question arises as to the principle on which the enunciation of the superiority of a particular virtue in a particular Yuga, especially in the first two, is based. Kull. is silent on the point. Medh. and Nār. have explained it as follows :—The people of the सत्ययुग with their long and healthy lives are especially in a position to practise penance. The people of the त्रेतायुग being physically inferior to those of सत्ययुग would rather prefer to cultivate ज्ञान which, though entailing some hardship on the inner self, will not so much affect their weaker physical body. The people of the द्वापरयुग will be glad if a course much easier than the above two is prescribed for them, and hence यज्ञ has been held to be supreme in द्वापर. Last of all appear the people of the कलियुग—a people physically incapable, mentally unfit and intellectually crippled. The prescription of दान as the royal road to salvation is indeed a boon to them. We quote from Medh. below :—

[सत्ययुगे] तपः प्रधानं, तच्च महाफलम् । दीर्घायुषो रोगवर्जिताः तपसि मनर्थाः भवन्ति इत्यनेन च भगवत्येष उच्यते । ज्ञानम्—अध्यात्मविषयम् । शरीरकृशान् अन्तर्निष्ठमा नाऽतिदुष्करः । यांति तु न महाकेशः इति द्वापरे यज्ञः प्रधानम् । दाने तु न शरीरकृशः, न अन्तःसंयमः, न च अतीव विद्वत्ता उपयुज्यन्ते ।—Medh.

दानमेकं कलौ युगे—Here the word एक is *not* emphatic. Here the शास्त्र does not forbid other virtues for us in the Kali Yuga, but it rightly apprehends that we are good for nothing else.

सर्व्वेष्टास्य तु सर्गस्य गुप्तार्थं स महाद्युतिः ।

मुखबाह्वपञ्चानां पृथक् कर्मास्यकल्पयत् । ७८ ।

Prose.—महाद्युतिः नः (=ब्रह्मा) यस्य सर्व्वेष्टा सर्गस्य गुप्तार्थं मुखबाह्वपञ्चानां पृथक् कर्माणि चकल्पयत् ।

Bengali.—ସହାତେକକ ବ୍ରହ୍ମା ମସଦ୍ ସଞ୍ଚିତକାର୍ଯ୍ୟ ଯୁଦ୍ଧ, ବାହ, ଓମ୍ ଓ ମାଦ ହିତେ କାତ ଚତୁର୍ଦ୍ଧାପୁର ପୃଥକ୍ ପୃଥକ୍ କର୍ମେର ବାବଦା କରିମାଛେନ ॥ ୮୧ ॥

English.—For the preservation of all this creation the most resplendent Being assigned different duties to the different classes (Varnas) sprung from his mouth, arms, thighs and feet. 87.

Kulluka.—ସର୍ବସ୍ଥାସ୍ତେତି । ‘ସଃ’ ବ୍ରହ୍ମା ମହାତେଜା ଅସ୍ତ୍ବ ସର୍ଗସ୍ତ୍ବ ସମସ୍ତସ୍ତ୍ବ ‘ଅଗ୍ନି ମାତ୍ସାହୁତିଃ’ ଇତି ଶ୍ଳୋକେନ ରକ୍ଷାତ୍ (୧) ମୁକ୍ତାଦିଜାତାମ୍ ବ୍ରାହ୍ମଣାଦୀନାଂ ବିଭାଗିନ କର୍ମାଣି “ହତାହତାର୍ଥାଣି” (୨) ନିର୍ମିତବାନ୍ ॥ ୮୭ ॥

Kulluka Explained.

୧. ଅଗ୍ନି ମାତ୍ସାହୁତିଃ &c.—[For the preservation of all this creation Brahmā assigned different duties to the different classes. But in what sense is it true ? How does it come to pass ? Ans.—It comes to pass] in the manner indicated in the maxim ‘ଅଗ୍ନି ମାତ୍ସାହୁତିଃ &c.’ [which lays down that the duties of the Brāhmanas, &c., e. g. offering oblations to gods, are the indirect means of the maintenance of the world. For the maxim referred to, see Sl. 31. Kull. 3.]

୨. କର୍ମାଣି ହତାହତାର୍ଥାଣି—କର୍ମସଂସାରାଣି are of two kinds (i) ହତାର୍ଥ and (ii) ଅହତାର୍ଥ । (i) ହତାର୍ଥ କର୍ମସଂସାରାଣି are those the result (ଫଳ) of which is a matter of direct perception (ହତ) in this world ; i.e., which has no special reference to the next world. (ii) ଅହତାର୍ଥ କର୍ମସଂସାରାଣି are those that make the doer entitled to some ଅହତ to be reaped in some future birth.

Notes.

ସର୍ବସ୍ତ୍ବ ସର୍ଗସ୍ତ୍ବ = ସମସ୍ତାୟାଃ ସୃଷ୍ଟିଃ ।

ଗୁପ୍ତାର୍ଥେନ୍—ଗୁପ୍ତେ (ରକ୍ଷାୟେ) ଇଦମ୍ ଇତି ଗୁପ୍ତାର୍ଥେ = ରକ୍ଷାୟେ ।

ମହାହୁତିଃ—ମହତୀ ହୁତିଃ ଯସ୍ତ୍ବ ସଃ । ହୁତିଃ = ହୁତ + ଇ । ହୁତ in ଶୁଦ୍ଧ, third person, sing. gives ଅହୁତାତ୍ and ଅହୁତିତ୍ ।

ମୁକ୍ତବାହୁବ୍ୟଙ୍ଗ୍ୟାମ୍ = ପଦ + ହିପ୍ = ପଦ = foot. ‘ପଦହ୍ନି ଧରଣ୍ୟଽଗ୍ନିୟାମ୍’—ଅନରଃ । ମୁକ୍ତେ ଧ ବାହୁ ଧ ଉଚ୍ଚ ଧ ପଦୀ ଧ ଇତି ମୁକ୍ତବାହୁବ୍ୟଙ୍ଗ୍ୟ—ମୁକ୍ତବାହୁବ୍ୟଙ୍ଗ୍ୟାତ୍ ସୁମାହାର-ବ୍ୟଙ୍ଗ୍ୟଃ । ତତ୍ସାତ୍ ଜାୟନ୍ତେ ସି ତେ ମୁକ୍ତବାହୁବ୍ୟଙ୍ଗ୍ୟାଃ, ମୁକ୍ତବାହୁବ୍ୟଙ୍ଗ୍ୟ-ଜନ୍ + ଓ—କର୍ମାଣି । ମୁକ୍ତବାହୁ is ମୁକ୍ତବାହୁ, ବାହୁ is ହସ୍ତିକ, ଉଚ୍ଚ is ଶ୍ରେଣୀ, and ପଦ is ପଦ ।

Cf. the Rik—ब्राह्मणोऽस्य सुखमासीत् &c. quoted under Sl. ३१. Kull. Expl. 6.

अकल्पयत्—कल्पितवान्, व्यवस्थापितवान्। Students belonging to the twice-born classes should remember here the use of the word अकल्पयत् in the Mantra सृष्ट्याचन्द्रमसौ धाता यथापूर्वम् अकल्पयत् &c. In both cases it should be remembered that the व्यवस्था had some beginning, but the *cycle* of those व्यवस्थाs in the different creations is eternal.

C. १॥ अध्यापनमध्ययनं यजनं याजनं तथा ।

दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ॥ ८८ ॥

Prose.—[सः] ब्राह्मणानां [सत्त्वन्ते] अध्ययनम् अध्यापनम् यजनं याजनं दानं प्रतिग्रहं च एव अकल्पयत् ।

Bengali.—अध्यापन, अध्यापन, यजन, याजन, दान एव अतिग्रह [এই কয়েকটি কর্ম] তিনি ব্রাহ্মণের জন্য ব্যবস্থা করিয়াছেন ॥ ८८ ॥

English.—Studying and teaching [the Veda], sacrificing for their own benefit and for others, and giving and receiving [gifts]—these he ordained for the Brāhmanas. 88.

Kulluka.—अध्यापनमिति । अध्यापनादीनाम् इह सट्प्रकारस्य छट्प्रविशेष-तया अस्मिन्नात्म (१), विधिक्षेपानुसरत भविष्यति (२) । अध्यापनादीनि षट् कार्याणि ब्राह्मणानां कल्पितवान् ॥ ८८ ॥

Kulluka Explained.

१. अध्यापनादीनाम् इह &c.—[The duties of the different classes, viz.] अध्यापन, अध्ययन &c. [as will be enumerated in this and in the succeeding Slokas] are mentioned here as being a phase of creation. [That is, the present Sloka does not *ordain* but simply enumerates that these are the duties of so and so. In other words, the present sentence is an indicative statement and not an *imperative* one. To complete the narration of creation the creation of these duties also should be mentioned.]

2. विधिश्च &c.—The imperative विधि will be *ordained* later on (viz. in Chapter X, Sl. 75: &c.).

Notes.

यज्ञः is the act of sacrificing and याजन (यज + णिच्) is the act of officiating as priest in a sacrifice

प्रतिग्रहः = ग्रहण or acceptance of gifts, of course from holy or recommended persons. Cf. विद्युत्वाच प्रतिग्रहः; (Manu, X. 76.)

N. B. The 6 duties enunciated here comprise 3 couples, each one in the couple being the counterpart of the other. Thus, अध्ययन is the counterpart of अध्यापन, यज्ञः of याजन, and दान of प्रतिग्रह ।

८.११ प्रजानां रक्षणं दानमन्याध्ययनमेव च ।

विषयेष्वप्रसक्तिश्च (क) क्षत्रियस्य समासतः ॥ ८९ ॥

Prose.—[सः] क्षत्रियस्य [सम्बन्धे] प्रजानां रक्षणं दान- इत्याध्ययनम् एव च विषयेषु अप्रसक्तिं च समासतः [अकल्पयत्] ।

Bengali.—अज्ञापोषण, दान, दण्ड, अध्यापन, एवं विषयोपशोभे अप्रसक्ति, कत्रियेण लक्ष्मि त्विनि संकेपे एहै करेकटी करेण विधान करिग्राहेन ॥ ८९ ॥

English.—Protection of the people, charity, sacrifice, [Vedic] study and absence of attachment to sensuous objects—these in short [he ordained] for the Kshatriyas. 89.

Kulluka.—प्रजानामिति । प्रजारक्षणादीनि क्षत्रियस्य कर्माणि कल्पितवान् । 'विषयेषु' गीत-वृत्त्य-वनितोपभोगादिषु 'अप्रसक्तिः'—तेषां पुनः पुनरुत्थनम् (ख) (१) । 'समासतः' संक्षेपेण ॥ ८९ ॥

Kulluka Explained.

1. गीतवृत्त्यवनितोपभोगादिषु अप्रसक्तिः—तेषां &c.—अप्रसक्तिः in गीतवृत्त्य &c., means the absence of frequent enjoyment of those things (तेषां, viz., गीत, वृत्त्य, &c.)

(क) विषयेष्वप्रसक्तिश्च—B, Bh, Bk, G, M, P, V.

(ख) पुनरुत्थनम्—A, Bk, G, M, P, V.

Notes.

इज्याध्ययनम्—समाहार-इत्यः । इज्या = यज्ञ + कृप्—भावे ।

समासतः—In brief. समास + तस्—तृतीयायाः स्थाने । [तृतीया was due by the rule 'प्रकृत्यादिभ्यश्च &c.']

N. B. On the expressions विषयेषु अप्रसक्तिः the commentator Sarvajna-Nārāyaṇa argues that although this point is applicable to all the castes, it is specially mentioned here in connection with the Kshatriyas, because, they being members of the ruling race, not only their own individual welfare, but the welfare of the whole kingdom depends on their doings. “यद्यपि विप्रादिरपि एतत् अवश्यं कार्यं, तथापि विप्रादीनां व्यसनेः न अपकर्षणम्—य एव व्यसनी तस्यैव नाशः । राज्यस्य व्यसनाकृतत्वे राज्यस्यैव विनाशः इत्येतदर्थम् अत्र उक्तम्” ।—Sarvajna-Nārāyaṇa.

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।

वचिकपथं कुसौदश्च वैश्यस्य कृषिमेव च ॥ ८० ॥

Prose.—[सः] वैश्यस्य [सम्बन्धे] पशूनां रक्षणं, दानम्, इज्याऽध्ययनम् एव च, वचिकपथं, कुसौदं च, कृषिम् एव च [अकल्पयत्] ।

Bengali.—पशुपालन, दान, वस्त्र, अश्वपन, वाणिज्य, कुसौद एव च कृषिकर्म त्रिभिः वैश्याः वस्तु वाच्यं करिष्यन्ते ॥ ८० ॥

English.—Tending cattle, bestowing gifts, sacrifice, [Vedic] study, trade, money-lending on interest, and agriculture—these he [ordained] for the Vais'yas. 90.

Kulluka.—पशुनामिति । पशुपालनादीनि (च) वैश्यस्य कल्पितवान् । 'वचिकपथं'—स्वसृजलादिना वाणिज्यं, 'कुसौदं'—उद्धारा धनप्रयोगः (१) ॥ ८० ॥

Kulluka Explained.

१. कुसौदं &c.—कुसौद means 'laying out money on interest' (उद्धि) ।

(च) पशूनां पालनादीनि—All except A.

Notes.

वणिक्पथम्—पथ + इजि = वणिक् । इजि प्रत्ययः, पकारस्य वकारः, by the औणादिक rule 'पथेरादिश्च वः' । वणिजां पन्थाः, वणिक्पथः, तम् । ऋकपूरबधुः इत्यादिना समासान्तः अच् । The business of merchants, i. e., trade. The word वणिक् comes from the root पथ and should, therefore, be reasonably spelt with व and not ब । प is more akin to [वगीथ] व than to [चन्तःख] ब ।

कसीदम्—कृस + ईद (औणादिकः) । The word is also spelt with श and व ।

॥ ११ ॥ एकमेव तु शुद्रस्य प्रभुः कर्म समादिशत् ।

एतेषामेव वर्णानां शुश्रूषामनस्यया ॥ ११ ॥

Prose.—प्रभुः (= ब्रह्मा) शुद्रस्य तु एतेषाम् एव वर्णानाम् अनस्यया शुश्रूषाम् [इति] एकम् एव कर्म समादिशत् ।

Bengali.—अश्रूणावर्जनपूर्वकं पूर्वोक्तं वर्जजनेन सेवा এই একমাত্র কর্ম প্রভু (প্রজাপতি) শূত্র মৰ্গকে নির্দেশ করিয়াছেন ॥ ১১ ॥

English.—The Lord assigned only one duty to the S'ûdras, viz., ungrudged service unto these [three] castes. 91.

Kulluka.—एकमेव इति । प्रभुर्ब्रह्मा शुद्रस्य ब्राह्मणादि-वर्णत्रय-परिचर्यात्मकं कर्म निश्चितवान् । एकमेवेति प्राधान्यप्रदर्शनाय, दानादिरपि तस्य विहितत्वात् (१) । 'अनस्यया' गुणान्निध्या (२) ॥ ११ ॥

Kulluka Explained.

१. एकमेव &c.—एकमेव does not mean that 'this is the *only* duty', but it simply implies the importance of the thing to which it refers, viz. शुश्रूषा ; for, [general duties like] दान, &c., have also been prescribed in his case. "

२. गुणान्निध्या—Without finding fault with them ; hence, ungrudgingly. The word अस्या is technically defined as follows—'गुणिनि दोषाविष्कारस्य अस्या' ।

अनसूया—असू + यक (कष्ठादित्वात्) = असूय (धातुः) । असूय + अ (भावे), ततः स्त्रियाम् चाप् । = अस्या ।

ऊर्ध्वं नामिर्मेध्यतरः पुरुषः परिकीर्तितः ।

तस्मात्मेध्यतमं त्वस्य मुखमुक्तं स्वयम्भवा ॥ ८२ ॥

Prose.—पुरुषः नामिः ऊर्ध्वं मेध्यतरः [स्वयम्भवा] परिकीर्तितः, तस्य मुखं तु तस्मात् (= मेध्यतरात् अंशात्) [अपि] मेध्यतमम् [स्वयम्भवा] उक्तम् ।

Bengali.—नाभिउर्ध्वेन हरेते पुरुष पवित्रतर कीर्तित इन । आचार, ईश्वर मुख पूर्वोक्त अःन हरेतेउ पवित्रतर. अशुद्ध अई कथा रनिग्राहेन ॥ १२ ॥

English.—A person is said by the Self-born to be holier from above the navel. Then again, his mouth is said to be still holier than that. 92.

Kulluka.—इदानीं प्राधान्येन सर्गस्यार्थत्वाद् ब्राह्मणस्य, तदुपक्रमधर्माभिधानत्वात् (क) च अस्य शास्त्रस्य, ब्राह्मणस्य स्तुतिमाह (१)—ऊर्ध्वमिति । सर्व्वतः एव पुरुषो मेध्यः, नामेकहम् अतिशयेन मेध्यः, ततोऽपि मुखमस्य मेध्यतमं, ब्रह्मणा उक्तम् ॥ ८२ ॥

Kulluka Explained.

१. इदानीं प्राधान्येन &c.—As the Brahmins chiefly contribute to the maintenance of creation, and as the Brahmins are teachers of धर्म to be dealt with in this S'āstra, the author now proceeds to dilate on the excellence of the Brahmins. [इदानीं is connected with चाह ।]

Notes.

ऊर्ध्वम्—अव्ययम् ; upwards, above.

नामिः—दिक्शब्दयोगे ५ नौ ; ऊर्ध्वम् इति दिक्शब्दः ।

पुरुषः—A person. Here it may also refer to परमपुरुष in *particular*.

मेध्यतर—अयम् अनयोः अतिशयेन मेध्यः इति मेध्यतरः, मेध्य + तरप् ।

तस्मात् मेध्यतमम्—‘तस्मात्’ = [मेध्यतरात्] नामेकहं प्रदिशत् । Instead of मेध्यतमम् we should say [अतिशयेन] मेध्यतरम् (still more holy). When

(क) तदुपक्रमात् धर्माभिधानात्—A. तदुपक्रमात् कर्माभिधानत्वात्—S.

more than two things are in a state of comparison, তদপ্ and তমপ্ are equally correct for the last of them. [See Bhāṣya on the rule ‘অতিশায়নং তদাবিষ্টমী’] । But তমপ্ with তচ্ছাৎ is open to criticism.

N. B. According to commentators, তচ্ছাৎ here does not mean ‘therefore’ as put by Doctors Bühler and Burnell [as well as Prof. Goswami]. The commentators have rendered the word তচ্ছাৎ by ততঃ অপি । The addition of the word অপি makes the sense clear. Nandana’s language is clearer—‘তচ্ছাৎ—নামিহুর্দ্বৈ প্রদেয়াত’ ।

The sense is that the entire body of a being is holy, and the part above the navel is holier, and the mouth is the holiest.

N. B. For advanced students only :—

Gangādhara’s explanation of the word তচ্ছাৎ is the same as above. But in dividing the entire body according to the different degrees of holiness, he has differed from the other commentators. We quote from him below :—

‘পুরুষঃ খলু সর্বঃ এষ আপাদমূলকম্ অমীধ্য-মীধ্য-মীধ্যতর-মীধ্যতমঃ । তত্র জানুভ্যাং অধস্তাৎ অমীধ্যঃ, তত ऊর্দ্ধম্—অধস্তাৎ নামিঃ—মীধ্যঃ, নামিহুর্দ্বৈ মীধ্যতরঃ, কণ্ঠাদুর্দ্ধৈ মীধ্যতমঃ ইতি । ‘তচ্ছাৎ’ অস্য পুরুষস্য নামিহুর্দ্বৈ কণ্ঠান্নাত্ মীধ্যতরাত্ মীধ্যতমং মুখং ‘খলুভুবা’ নারায়ণেন উক্তম্ । তেন পর্যাং জাতঃ শূদ্রস্য অমীধ্যঃ, কুরুভ্যাং জাতো বৈশ্যো মীধ্যঃ, বাহুব্যাং তু জাতঃ অমিত্র্যো মীধ্যতরঃ, চতুর্ভ্যাং জাতো ব্রাহ্মণ্যো মীধ্যতমঃ’ ।—Gangādhara. .

उत्तमाङ्गीर्ज्जवाज्जैष्ठ्याद् ब्रह्मण्येव धारणात् ।

সম্বস্ব্যৈবাস্য সর্গস্য ধর্ম্মতো ব্রাহ্মণ্যঃ প্রমুঃ ॥ ২৯ ॥

Prose.—উত্তমাঙ্গীর্জ্জবাৎ জ্যৈষ্ঠাত্ ব্রাহ্মণস্য এব ধারণাত্ ব্রাহ্মণ্যঃ অস্য সর্বস্য সর্গস্য ধর্ম্মতঃ প্রমুঃ [ভবতি] ।

Bengali.—উত্তমাব (মুখ) ইহাতে উৎপত্তি, জ্যৈষ্ঠ এবং বিশিষ্টবেদজ্ঞানদ্বারা এই সমগ্র সৃষ্টজগতের ধর্ম্মোপদেশ বিবরণে প্রমুঃ ২০ ।

English.—On account of his origin from the best limb [of Brahmā], seniority in birth, and [a super-eminent] possession of the Vedas, the Brāhmana is the leader of all this creation in matters of religious instruction. 93. .

Kulluka.—ततः किम् अतः आह (१)—उत्तमाङ्गोऽहवादिनि । ‘उत्तमाङ्ग’ मुखं ; तदुद्भवत्वात्, अत्रियादिभ्यः पूर्वोत्पन्नत्वात्, अध्यापनव्याख्यानदियुक्तस्य अतिशयेन वेदस्य धारणात् (क) (२), सर्वस्यास्य जगती चर्मानुशासने (ख) (३) ब्राह्मणः प्रभुः । ‘संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः’ [मनु १०।३] (४) ॥८३॥

Kulluka, Explained.

१. ततः किम् ? अतः आह—[It has been stated in the previous Sloka that the mouth is the holiest part of the body. But] what does that statement lead to ? So the author says—

२. अध्यापनव्याख्यानदियुक्तस्य &c.—N. B. One of the grounds for the superiority of the Bráhmāna to the other castes is that he holds in him the Vedas (वेदस्य धारणात्) । But here it may be asked that this is true not only of the Bráhmāna, but of the other twice-born castes also. So Kull. explains वेदस्य धारणात् as अतिशयेन वेदस्य धारणात् । He also adduces a reason for his addition of the word अतिशयेन । The reason is that the Vedas certainly do reside in other castes also, but the Vedas with their teaching (अध्यापन) and explanation (व्याख्यान), &c., are to be found in the Bráhmāna only. Herein lies the superiority (अतिशय) of the Bráhmāna.

३. चर्मानुशासने—Kull., following Medh. and Gov., takes the तत् in चर्मातः in the sense of एतत् and explains it as चर्मानुशासने (i.e. in matters of चर्म) । Nandana explains चर्मातः as व्यावतः ‘reasonably,’ ‘by right’.

४. संस्कारस्य &c.—Kull. here supplies from Manu, X. 3 an additional ground for the Bráhmāna’s superiority.

(क) वेदधारणात्—A, B, Bh, G, M, V.

(ख) All read चर्मानुशासनेन । We have, however, ventured to alter it into सङ्गती (by dropping the न) on the strength of Medh. and Gov. whom Kull. evidently follows. Medh. has चर्मो प्रभुः and Gov. has चर्मानुशासने प्रभुः ।

* ତଂ ହି ସ୍ବୟଂଭୂଃ ଶ୍ବାଦାସ୍ୟାତ୍ତପସ୍ତମ୍ବାଦିତୋଽସୃଜତ୍ ।

ହବ୍ୟକବ୍ୟାଭିବାହ୍ମାୟ ସର୍ବସ୍ୟାସ୍ତ୍ବ ଚ ଗୁମ୍ୟେ ॥ ୧୪ ॥

Prose.—ହବ୍ୟକବ୍ୟାଭିବାହ୍ମାୟ ସର୍ବସ୍ୟ ଅସ୍ତ୍ବ ଗୁମ୍ୟେ ଚ ସ୍ବୟଂଭୂଃ ତପଃ ତଦ୍ବା ଶ୍ବାତ୍ ଆସ୍ୟାତ୍ ତଂ (= ବ୍ରାହ୍ମଣ) ହି ଆଦିତଃ (= ଆଦି) ଅସୃଜତ୍ ।

Bengali.—ସମସ୍ତ ଉପଚରଣମୂର୍ତ୍ତିକ (ସେବିତାଦେବେ ଗୌରୀମାନ) ବା ୭ (ଶିବମାନେ ଉଦ୍ଦେଶେ ଗୌରୀମାନ) କବୋର ଉଦ୍ଦିଷ୍ଟହେବର ନିମିତ୍ତ ଏବଂ ଏହି ମନ୍ତ୍ରଣ କରନ୍ତେର ବ୍ରହ୍ମା ନିମିତ୍ତ ତୀର୍ଥାକେ (ବ୍ରାହ୍ମଣକେ) ସ୍ବୀୟ ଗୁଣ ହେତେ ମର୍ତ୍ତ୍ୟ ଶ୍ରବଣେ ଗୁଣି କରିସାଧେନ । ୧୪ ।

English.—The Self-existent Brahman, by the performance of austerities, produced him (Bráhmāna) from his own mouth first of all, for presenting offerings to gods and the Manes, and for the preservation of all this world. 94.

Kulluka.—କଶ୍ଚିତମାହାଦୟମୁଦୃତଃ ଇତ୍ୟତ୍ ଆହ—ତଂ ହି ସ୍ବୟଂଭୂତିଃ । ତଂ ବ୍ରହ୍ମା ଆତ୍ମୀୟମୁଦୃତାତ୍ (୧), ଦୈବ-ପିତୃ-ହବ୍ୟ-କବ୍ୟ-ବହ୍ମାୟ (୨) ତପଃ କ୍ରତା ସର୍ବସ୍ୟ ଜଗତଃ ରକ୍ଷାୟ ଚ "ଅଭିବାଦିତ୍ବଃ" ପ୍ରଥମଂ ସୃଷ୍ଟବାନ୍ ॥ ୧୪ ॥

Kulluka Explained.

୧. ଆତ୍ମୀୟମୁଦୃତାତ୍ — N.B. ଆତ୍ମୀୟ here does not mean 'a relative', but 'own' (ସ୍ବକୀୟ) ।

୨. ଦୈବପିତୃ &c. — For carrying ହବ୍ୟ belonging to the Devas, and କବ୍ୟ belonging to the Pitris ; i.e., for carrying ହବ୍ୟ to the gods and କବ୍ୟ to the Manes (ପିତୃ) । N. B. ହବ୍ୟ is an oblation of food (sometimes oblations in general) offered to the gods. କବ୍ୟ is an oblation of food offered to the Manes.

Notes.

ସ୍ବୟଂଭୂଃ = ବ୍ରହ୍ମା, but here it refers to ବ୍ରହ୍ମା, the two being almost identical.

ଆଦିତଃ—ପ୍ରଥମମ୍ । ଆଦି + ତସ୍—ସମସ୍ତାଃ ।

ହବ୍ୟକବ୍ୟାଭିବାହ୍ମାୟ—ହବ୍ୟେ ଦୈବିଭ୍ୟଃ ଇତି ହବ୍ୟମ୍ । କବ୍ୟେ (ନିବିଧ୍ୟେ) ପିତୃଭ୍ୟଃ ଇତି କବ୍ୟମ୍ । 'ହବ୍ୟକବ୍ୟେ ଦୈବପିତୃଭ୍ୟଃ' ଇତି ସମ୍ଭାଷଣଃ । (See Kull. Expl. ୨, N. B.). ହବ୍ୟ ଚ କବ୍ୟ ହବ୍ୟକବ୍ୟେ, ତସ୍ଯୋଃ ଅଭିବାହ୍ମାୟ ଇତି ହବ୍ୟକବ୍ୟାଭିବାହ୍ମାୟ, ତସ୍ଯୋଃ ।

अभिवाह्यम्—अभि + वह् + क्त - भाववाच्ये । So, अभिवाह्यम् = अभि-
वहनम् । Medh. observes—अभिवाह्याय इति भावे क्त्यः कथञ्चित् द्रष्टव्यः,
सकर्मकत्वात् वहते ।—The क्त्य affix क्त here in भाववाच्ये is somehow
or other (कथञ्चित्) to be justified. It should not have been so,
as the root वह् is सकर्मकः ।

गुप्तये—रचाये । गुप्त (रक्षणे) + क्ति ।

यस्याख्येन सदाश्रन्ति इव्यानि त्रिदिवीकसः ।

कव्यानि चैव पितरः विं भूतमधिकं ततः ॥ ८५ ॥

Prose.—यस्य आख्येन त्रिदिवीकसः सदा इव्यानि अश्रन्ति, पितरः च एव
कव्यानि [सदा अश्रन्ति] किं भूतं ततः अधिकम् [भवेत्] ?

Bengali.—गौहार भूतबात्रा त्रिपिबानी देवगण निता हवा कोजन करेन, ও
পিতৃগণ নিতা কব্য কোজন করেন তাহা অপেক্ষা কোন পদার্থ শ্রেষ্ঠ ? ॥ ৯৫ ॥

English.—What being is superior to him through whose
mouth the gods and the Mānes regularly get (lit. eat) oblations
offered to them ? 95.

Kulluka.—पूर्वोक्तइव्यकव्यवहनं स्पष्टयति—यस्याख्येनेति । यस्य विप्रस्य
मुखेन आद्यादी सर्वदा देवा इव्यानि पितरश्च कव्यानि भुञ्जते, ततः अन्यत् प्रकृततमं
भूतं किं भवेत् ॥ ८५ ॥

Notes.

त्रिदिवीकसः—द्वितीया श्रीः इति त्रिदिवः, इषोदरादित्वात् साधु, पुंसं लोकात् ।
यथा, त्रयः (ब्रह्मविष्णुमहेश्वराः) दीव्यनि त्रीङ्गिणि अत्र इति त्रिदिवः—त्रि-दिव + क -
अधिकरणे । 'अत्रार्थं क-विधानम् । त्रिदिवः (स्वर्गः) चीकः (निवासः) देवा
ते त्रिदिवीकसः = देवाः ।

For इव्य and कव्य, see the previous Sloka.

भूतम्—Not only प्राणी as Rāgh. and Rāmachandra take it,
but 'things generally' in which sense it must be taken in the
next Sloka. The word भूत would thus include even such अप्राणी
things as अग्नि, तुलसी, &c.

ভূতানাং প্রাণিনঃ শ্রেষ্ঠাঃ প্রাণিনাং বুদ্ধিজীবিনঃ ।

বুদ্ধিমত্সু নরাঃ শ্রেষ্ঠা নরেষু ব্রাহ্মণাঃ স্মৃতাঃ ॥ ১৬ ॥

Prose.—ভূতানাং প্রাণিনঃ শ্রেষ্ঠাঃ, প্রাণিনাং বুদ্ধিজীবিনঃ [শ্রেষ্ঠাঃ], বুদ্ধিমত্সু নরাঃ শ্রেষ্ঠাঃ, নরেষু ব্রাহ্মণাঃ [শ্রেষ্ঠাঃ] স্মৃতাঃ ।

Bengali.—হাবরজ্ঞনাদি ভূতজন্মের মধ্যে বাহ্যদের অংশ আছে, তাহারা শ্রেষ্ঠ । প্রাণীদিগের মধ্যে বাহ্যারা বুদ্ধিজীবী তাহারা শ্রেষ্ঠ । বুদ্ধিজীবীর মধ্যে মনুষ্য শ্রেষ্ঠ । মনুষ্যের মধ্যে ব্রাহ্মণ শ্রেষ্ঠ ॥ ১৬ ॥

English.—Of all creations, those which are endowed with animation are said to be excellent ; of the animate, those which subsist by intelligence [are excellent] ; of those endowed with intelligence, men are excellent ; and of men, the Bráhmānas [are excellent]. 96.

Kulluka.—ভূতানামিতি । ভূতাবস্থানাং (ক) (১) স্থাবরজন্মানাং মধ্যে ‘প্রাণিনঃ’ কীটাদয়ঃ শ্রেষ্ঠাঃ, জদাচিত্ সুখলিঙ্গাত্ (২) । তেষামপি ‘বুদ্ধিজীবিনঃ’ সার্থ-নিরর্থ-দীর্ঘোপসর্গাশ্রয়পসর্গকারিণঃ পঞ্চাদয়ঃ (৩) । তেভ্যোপি মনুষ্যাঃ, প্রকটজ্ঞান-সম্বন্ধাত্ । তেভ্যোপি ব্রাহ্মণাঃ, সর্ব্বপুণ্যলাভ, অপবর্গাধিকারযোগ্যত্বাচ্চ (৪) ॥ ১৬ ॥

Kulluka Explained.

১. ভূতাবস্থানাম্—[Kull. takes the word ভূতানাম্ in its secondary sense and replaces it by ভূতাবস্থ্য meaning those that are composed (চারব্য়) of the Bhūtas ; i.e., all material things movable and immovable.

২. জদাচিত্ সুখলিঙ্গাত্—Because they (কীটাদয়ঃ) can feel pleasure (rather more clearly than plants). [N. B. We should add the words ‘more clearly’ as we should not forget that plants also can feel. Cf. Manu, I. 49. Medh. observes তে (প্রাণিনঃ) শ্রেষ্ঠাঃ, তে হি পদুতরং সুখম্ অনুভবন্তি ।]

3. सार्थ-निरर्थ-देशोपसर्पणोपसर्पणकारिणः—Those who can move towards a place conducive to their well-being, and can recede from a place detrimental to their interest.

4. अपवर्गोपकारयोग्यत्वात् च—And on the ground of their being fit to have final emancipation or अपवर्ग ।

Notes.

भूतानाम्, प्राणिनाम्—निर्झारणे इष्टौ ।

बुद्धिमत्सु, नरेषु—निर्झारणे उभौ ।

बुद्धिजीविनः—बुद्ध्या जीवन्ति ये ते इति बुद्धि-जीव + णिनि । •

ब्राह्मणेषु च विद्वांसो विद्वत्सु क्षतबुद्धयः ।

क्षतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः (क) ॥ ९७ ॥

Prose.—ब्राह्मणेषु च विद्वांसः [श्रेष्ठाः] &c.

Bengali.—ब्राह्मणनिर्गमनं नथो विद्वांसः श्रेष्ठे, विद्वांसनिर्गमनं नथो कुतबुद्धिगण (अर्थात् शास्त्रोक्तानुष्ठाने बाह्येण कर्तव्यता अविद्याः उपायः) श्रेष्ठे, कुतबुद्धिनिर्गमनं नथो कर्तारः अनुष्ठिताः श्रेष्ठे । अनुष्ठितानिर्गमनं नथो ब्रह्मवेदिनः ॥ ९७ ॥

English.—Of the Brāhmanas, the learned are excellent ; of the learned, those who recognise the necessity of performing the prescribed duties [are excellent] ; of those who recognise their duties, those who actually perform them [are excellent] ; and of the performers, those who know Brahman [are excellent] 97.

Kulluka.—ब्राह्मणेषु चेति । ब्राह्मणेषु मध्ये विद्वांसः, महाफलज्योतिष्टोमदि-कर्माधिकारित्वात् (१) । तेभ्योऽपि 'क्षतबुद्धयः'—अनागतोऽपि (ख) "क्षतं मया" इति बुद्धिर्येषां—शास्त्रीकानुष्ठानेषु उत्पन्नकर्तव्यताबुद्धयः इत्यर्थः (२) । तेभ्योऽपि अनुष्ठितारः, कृताकृतप्रतिपरिहारभांगित्वात् (३) । तेभ्योऽपि ब्रह्मवेदिनः, मोक्षभागित्वात् (ग) ॥ ९७ ॥

(क) ब्रह्मवेदिनः—A and some of the commentators.

(ख) अनागतोऽपि (?)—A. (ग) मोक्षलाभात्—All except P.

Kulluka Explained.

1. महाफलज्योतिष्टोमादि &c.—Because they are eligible for performing ज्योतिष्टोम, &c., which produce great merit.

2. अगतेऽपि &c.—Those who deem the prescribed performances to be [already] performed by them ; i.e., who have acquired a sense of duty in the performances enjoined in the S'ástras. [N. B. Kull. takes the word कृत in the text as an instance of 'सिद्धवत् निर्देशः'. He means that a good man, whenever he comes across a विधि, is sure that it will be performed by him, and the said work may, for all practical purposes, be regarded as *already performed*. So the word कृतबुद्धयः means—those that have acquired a sense of duty in the performances enjoined in the S'ástras.

5. हिताहितप्राप्ति &c.—Because they can have recourse to what is good (हित), and avoid (परिहार) what is bad (अहित) ।

Notes.

कृतबुद्धयः—कृता परिनिहिता बुद्धिः येषां ते कृतबुद्धयः । Those who have made up their mind ; these people cannot be led astray by the Bauddhas, &c.—Medh.

Or, 'कृतं (कर्तव्यम्) मया इदम्' इति बुद्धिः येषां ते कृतबुद्धयः । Those who have acquired a sense of duty in the performances enjoined in the S'ástras.—Gov. and Rágh.

For the view of Kull., see Kull. Expl. 2.

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।

स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥ ८८ ॥

Prose.—विप्रस्य उत्पत्तिः एव धर्मस्य शाश्वती मूर्तिः । हि (= यतः) सः धर्मार्थम् उत्पन्नः ब्रह्मभूयाय कल्पते ।

Bengali.—जाकारेण [उपाधि हूयेर कथा] केवलमात्र उৎपत्तिहे धर्मेर अविनश्य मूर्तिरूप । कारण, जाकार धर्मेर निमित्त उৎपन्न रहैर/ उक्तक लात कुरिबार बोधा हन । १०८।

English.—The very birth of a Bráhmāna is an imperishable embodiment of Dharma ; for, being born for the sake of Dharma, he is fit to attain to the state of Brahman or final liberation. 98.

Kulluka.—उत्पत्तिरेवेति । ब्राह्मणदेहजन्ममात्रमेव (१) धर्मस्य शरीरम् अविनाशि, यथादत्तौ धर्मार्थं जातः—“धर्मागुप्यहीतात्मज्ञानेन” मोक्षाय सन्पद्यते (२) ॥ ८८ ॥

Kulluka Explained.

१. ब्राह्मणदेहजन्ममात्रम् एव—The mere birth of the *body* of a Bráhmāna, i.e., the mere birth of a Bráhmāna.

N. B. (i) The word देह here, although apparently redundant, has been used by Kull. in contrast with गुण, &c. Cf. Medh.—‘गुणान् अपहृत्य जन्म एव’ ।

(ii) The compound जन्ममात्रम् means जन्म एव । So, the word एव in जन्ममात्रमेव is more or less redundant. But the words मात्र and एव are often used together for the sake of emphasis. Or the word here may be मात्र (= परिमाण) and not मात्र ।

२. धर्मागुप्यहीतात्मज्ञानेन &c.—Is rendered entitled to final emancipation by means of आत्मज्ञान (knowledge of the Supreme Soul) helped by (i.e. coupled with) Dharma.

Notes.

ज्ञान्ती—ज्ञान्त + डीप्, स्त्रियाम् । For the derivation of ज्ञान्त, see Sl. १३.

धर्मार्थम्—द्वितीयेन जन्मना उपनयनेन संस्कृतः ।—Medh.

ब्रह्मभूयाय—ब्रह्मणः भावः इति ब्रह्मन् - भू + क्यप् - भावे, by the rule ‘भुवी भावे’ । The चतुर्थी in ब्रह्मभूयाय is by the rule ‘कृपि सन्पद्यमाने च’ ।

Like the words कुलकार, &c., the word ब्रह्मभूय is an instance of उपपदसमास । [N. B. Those who will be startled by this view are referred to शब्दशक्ति-प्रकाशिका, समासप्रकरण, last Kārikā.] The analogy is clear. कार without being preceded by an उपपद

e.g. कुत्र, &c., is never used ; भूय also without being preceded by an उपपद e.g. ब्रह्मन् is never used.]

ब्राह्मणो जायमानो हि पृथिव्यामधि जायते ।

ईश्वरः सर्वभूतानां धर्मकोषस्य गुप्तये ॥ ८८ ॥

Prose.—हि (यस्मात्) ब्राह्मणः जायमानः पृथिव्याम् अधि जायते [तस्मात् तस्य उत्पत्तिः धर्मस्य ग्राह्यता मूर्तिः] । [सः] सर्वभूतानां धर्मकोषस्य गुप्तये ईश्वरः [भवति] ।

Bengali.—(যেহেতু, ডাক্তাণ লক্ষ্যবাজেই পৃথিবীতে সর্বকোষে হন। ডাক্তাণ সকল জাগীর ধর্মরূপ ব্রহ্মমূর্তির রক্ষাসম্বন্ধে সর্বকোষে ॥ ৯৯ ॥

English.—[The mere birth of a Brāhmana is an embodiment of Dharma] because the Brahmana is born as the chief of all in the world. He is the chief to guard the treasure of Dharma of all creatures. 99.

Kulluka.—ब्राह्मणः इति । यस्माद् ब्राह्मणो जायमानः पृथिव्याम् 'अधि' उपरि भवति, श्रेष्ठ इत्यर्थः । सर्वभूतानां धर्मसमूहरचाये प्रभुः, ब्राह्मणोपदिष्टत्वात् सर्वधर्माणाम् (I) ॥ ८८ ॥

Kulluka Explained.

1. ब्राह्मणोपदिष्टत्वात् &c.—[A Brāhmana is regarded as धर्म-रचायै प्रभुः], because all the धर्मः are to be taught by Brāhmanas.

Notes.

हि—Kull., following Gov., takes the word हि here to denote हेतु—the present sentence being connected with the first line of the previous Sloka.

ब्राह्मणः पृथिव्याम् अधि—पृथिव्याम् takes एतौ (in connection with the कर्मप्रवचनीय अधि) by the rule 'यस्मात् अधिकम्, यस्य च ईश्वरवचनं तत्र समन्तौ' ।

In the above rule the phrase यस्य ईश्वरवचनम् is explained in two ways, and we get एतौ here either in पृथिवी or in ब्राह्मण । Thus, ब्राह्मणः पृथिव्याम् अधि, or पृथिवी ब्राह्मणे अधि ।

अधि is here a कर्षप्रवचनीय by the rule अधिरीश्वर ।

धर्मकोषस्य—कोषः = Treasure.—‘कोषोऽस्त्रो कुट्टले खड्गपिचामोऽर्धोच-
दिभ्योः’ इति अमरः ।

* सर्वं खं ब्राह्मणस्येदं यत् किञ्चिज्जगतीगतम् ।

श्रेष्ठेनाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति ॥ १०० ॥

Prose.—यत् किञ्चित् जगतीगतम् इदं सर्वं ब्राह्मणस्य खं (=स्वकीयम् इव) । [यस्मात्] श्रेष्ठेन अभिजनेन [च] ब्राह्मणः इदं सर्वं वै अर्हति ।

Bengali.—पृथिवी वाहा किछु धन ठाहा मयछहे ब्राह्मणेर [एककण] निजच । [का. १] उक्ते अन्ननिवक्कन श्रेष्ठे इहेतु ब्राह्मण मयछहे पाहेवार योगा १०० ।

English.—Whatever exists in the world is [so to say] the property of the Bráhmāna. [For] by virtue of his superiority due to high birth, the Bráhmāna is entitled to it all. 100.

Kulluka.—सर्वं स्वमिति । यत् किञ्चिज्जगद्वर्ति धर्मं तद् ब्राह्मणस्य स्वम्, इति स्तुत्या उच्यते (१) । स्वम् इव ‘खं’, न तु स्वम् एव, ब्राह्मणस्यापि मनुना स्वेयस्य वक्ष्यमाणत्वात् (२) । यस्माद् (क) ब्रह्ममुखीहवलेन अभिजनेन श्रेष्ठतया (३), सर्वं ब्राह्मणः अर्हति—सर्वग्रहणयोग्यः भवत्येव । ‘वै’ अवधारणे ॥ १०० ॥

Kulluka Explained.

१. इति स्तुत्या उच्यते—This is said by way of compliment ; [i.e., it is not as forcible as a विधि । This sense is made clear by the use of the word अर्हति in the text.]

२. स्वम् इव—खं &c.—The word स्वम् in the text means स्वम् इव (like unto his own), and not स्वम् एव (exactly his own) ; for, Manu himself speaks of thefts in connection with Bráhmānas later on (Ch. VIII, 338 ; XI, 100 ; &c.). [If everything in this world really belonged to the Bráhmāna how could you ever charge him with theft ?]

(क) तस्मात्—All except A. But as the sense demands, we have altered तस्मात् into यस्मात् which is the word used by Gov.

3. ब्रह्मसुखोन्नवलेन &c.—On account of his superiority due to high lineage as being produced from the mouth of Brahmá.

N. B. Almost all have taken श्रेष्ठेन and अभिजनेन as *two* हेतु (of अर्हति), but a careful examination of the two words, as well as the inversion of their order by Kull. without the addition of a 'च' leads us to infer that Kull. takes them as *one* हेतु—अभिजनेन being the हेतु of श्रेष्ठ and not of अर्हति । Gov. reads श्रेष्ठेन अभिजनेन which, though a different thing, favours *our* interpretation.

Notes.

खम्—धनम् । 'खो ज्ञातावात्मनि खं, निष्वात्म্যি, खोऽस्त्रियां धने' इत्यमरः ।

अभिजनेन—अभि—जन + घञ्—भावे । 'जनवध्योष' इति সূত্রে উদ্ভাভাবঃ ।

শ্রেষ্ঠেন অভিজনেন—See Kull. Expl. 3, N. B.

অর্হতি—The use of this world implies that the present Sloka is not a বিধি, but a mere compliment to the Bráhmāna.

खमेव ब्राह्मणो भुङ्क्तो खं वस्ते खं ददाति च ।

आनृशंस्याद् ब्राह्मणस्य भुङ्कते ह्येतरे जनाः ॥ १०१ ॥

Prose.—ब्राह्मणः खम् एव (= खकीयम् इव) भुङ्क्ते, खं वस्ते, खं च ददाति । ब्राह्मणस्य आनृशंस्याद् हि इतरे जनाः भुङ्कते ।

Bengali.—ব্রাহ্মণ বাহা কিছু ভোজন করেন, এবং বাহা কিছু পরিধান করেন তাহা [অন্তের হইলেও] তাঁহার [একজন] নিজস্ব । [অন্যের জ্বা অপরকে দান করিলেও] তিনি নিজের জ্বাই দান করেন । ব্রাহ্মণের করণাবশতঃ অন্যলোকে ভোজনাদি করিতে পারে ॥ ১০১ ॥

English.—Whatever the Bráhmāna eats, whatever he wears, and whatever he gives away is his own. Indeed, it is through the goodness of the Bráhmāna that the other people enjoy what they have. 101.

Kulluka.—स्वमेवेति । यत् परस्माद्व्यञ्जं ब्राह्मणो मुङ्क्ते, परस्य च वस्त्रं परिधत्ते, परस्य गृहीत्वा अन्यस्यै ददाति, तदपि ब्राह्मणस्य स्वमिव—पूर्ववत् स्तुतिः (१) । एवं सति ब्राह्मणस्य कारुण्यात् अन्ये भोजनादिकं कुर्वन्ति ॥ १०१ ॥

Kulluka Explained.

१. पूर्ववत् स्तुतिः—Like the previous Sloka this also is added by way of compliment.

Notes.

स्वमेव—Here also एव is to be taken in the sense of इव ।
Cf. Kull. स्वमिव—पूर्ववत् स्तुतिः ।

वस्त्रे—वस् + लट् - ते । लिट् - ववसे । मुङ्क्—अवसिष्ट, ज्ञाच्—वसित्वा ।
आनृशंस्वात्—नृन् शंसति दिनसि इति नृशंसः—नृ - शन्स + अण् कर्तरि ;
न नृशंसः—अनृशंसः । तस्य भावः आनृशंसम्, तस्मात् ।

तस्य कर्मविवेकार्थं शेषाणां चानुपूर्वशः (क) ।

स्वायम्भुवो मनुर्धीमानिदं शास्त्रमकल्पयत् ॥ १०२ ॥

Prose.—तस्य (= ब्राह्मणस्य) शेषाणां च (= क्षत्रियादीनां च) अनुपूर्वशः कर्मविवेकार्थं धीमान् स्वायम्भुवः मनुः इदं शास्त्रम् अकल्पयत् ।

Bengali.—आक्रमेण एव अवशिष्टे वर्णजनेन कर्तव्यकर्तव्या यथाक्रमे निर्धारणैर
जना धीमान् वाङ्मयं मनु एवै नात्र रचनां करिशाहेन ॥ १०२ ॥

English.—For the differentiation of the duties of the Brāhmana as well as of the other castes in due order, the prudent Swāyam-
bhuva Manu composed these Institutes. 102.

Kulluka.—इदानीं प्रकृत-ब्राह्मणकर्माभिधायकतया शास्त्रप्रशंसां प्रक्रमते (१)
—तस्य कर्मविवेकार्थमिति । ब्राह्मणस्य कर्मज्ञानार्थं, शेषाणां—क्षत्रियादीनां च,
'स्वायम्भुवः' ब्रह्मर्षीवः (ख) 'धीमान्' सर्वविषयज्ञानवान् मनुरिदं शास्त्रं विरचित-
वान् ॥ १०२ ॥

(क) शेषाणामनुपूर्वशः—All except A.

(ख) ब्रह्मपुत्रः—M, P, S, V.

Kulluka Explained.

১. **इदानीं—&c.**—Now he proceeds to praise this S'āstra on the score of its declaring the duties of an excellent Brāhmana.

N. B. Although this S'āstra declares the duties not only of the Brāhmana but of the other castes (श्रेयाणाम्) also, yet those of the Brāhmana are discussed here principally, and those of the others secondarily. This is the implied meaning of the word अनुपूर्वशः ; cf. Medh. “ अनुपूर्वशः—प्राधान्यात् ब्राह्मणस्य, अनुषङ्गात् क्षत्रियादीनाम् ” ।

Notes.

विवेकः—वि - विच (to distinguish) + क्, distinction.

श्रेयाणाम्—Of the remaining (viz. क्षत्रিয়, वैश्य, &c).

अनुपूर्वशः—In due order. For the latent force of this word here, see Kull. Expl ১, N. B.

বিদুষা ব্রাহ্মণেনৈদমধ্যেতব্যং প্রযত্নতঃ ।

শিষ্যেভ্যশ্চ প্রবক্তব্যং সম্যক্ত্বান্যেন কোনচিত্ ॥ ১০৩ ॥

Prose.—বিদুষা ব্রাহ্মণেন ইদং [শাস্ত্রং] প্রযত্নতঃ অধ্যেতব্যম্, শিষ্যেভ্যঃ চ সম্যক্ প্রবক্তব্যম্ । অন্যেন কোনচিত্ ন [প্রবক্তব্যম্] ।

Substance.—[সর্ব্বং এব বিজাঃ ইদং মানবং শাস্ত্রং পঠেয়ুঃ, কিন্তু] ব্রাহ্মণঃ এব ইদং শাস্ত্রম্ অধ্যাপয়েত্ ; নাস্ম্যঃ কৌড়পি ক্ষত্রিয়ো বৈশ্যো বা ।

Bengali.—বিদ্বান্ ব্রাহ্মণ বহুসংস্কারে এই শাস্ত্র অধ্যয়ন করিবেন । কিন্তু কেবল ব্রাহ্মণই শিষ্যবিশিষ্টকে সম্যক্ভাবে এই শাস্ত্রের উপদেশ দান করিবেন, অন্য কেহ করিবেন না । ১০৩ ।

English.—A learned Brāhmana (who knows the merit of studying this S'āstra) should study it carefully. A Brāhmana alone is eligible to rightly explain it to the pupil ; no other person [shall do so]. 103.

Kulluka.—विदुषेति । एतच्छास्त्राध्ययनफलमेव (१) ब्राह्मणेन एतस्य शास्त्रस्य व्याख्यानमाध्यापनोचितं प्रथमतोऽध्ययनं (२) कर्त्तव्यं, शिष्येभ्यश्च इदं व्याख्यातव्यं, नान्येन क्षत्रियदिना । अध्ययनमात्रं तु व्याख्यानमाध्यापनरहितं क्षत्रियवैश्ययोरेपि 'निषेकादि-स्मशानान्तः' [मनु, १।१६] इत्यादिना विधास्यते (३) । अनुवादमात्रमेतदिति मेधातिथिसत्, तत् न मनोहरं ; विज्ञेयमन्यं, ब्राह्मणेनैव अध्यापन-व्याख्याने इत्यस्य श्लाभात् (४) । यत् 'अधीयोरस्त्रयो वर्णाः' [मनु, १०।१] इत्यादि तत् वेदविषयमिति वक्ष्यति (५) ।—विप्रेणैवाध्याप्यमिति (क) विधाने सम्भवत्यपि । अनुवादत्वमस्येति नृपा (ख) मेधातिथेर्यहः (ग) (६) ॥ १०२ ॥

Argument.

This Sloka lays down that this S'āstra is to be studied and taught by the Brāhmanas only. Again, in a subsequent Sloka, viz.,

निषेकादि-स्मशानान्तो मन्वेयस्योदितो विधिः ।

तस्य शास्त्रेऽधिकारोऽस्मिन् त्रयो नाऽन्यस्य कस्यचित् ॥ Manu, II. १६

it will be stated that this S'āstra is to be handled (अधिकारः) by the three twice-born classes. Now, as far as the Brāhmanas are concerned, do the two passages mean the same thing ? Medh. says—'Yes'. The repetition, he says, should not be objected to as the present work really begins from Ch. II. The whole of Ch. I. is, according to him, merely an अर्थवाद (i. e. repetition with a view to praise). So, as far as the Brāhmanas are concerned, the present passage is, according to Medh., a mere repetition of Sl. १६ in Ch. II.

But Kull. criticises Medh. and says that it is idle to remain satisfied with taking the present passage to be a mere repetition of II. १६. when it can be easily interpreted to have

(क) विप्रेणैवाध्याप्यमिति—A, S ; विप्रेणैवाध्याप्यमिति—M, P, V.

(ख) इत्या—All except A. But नृपा is preferred for alliteration with निपा in निपातिथेः ।

(ग) P reads नदः for नृदः [perhaps fo alliteration] , but नृदः gives a better sense.

stated something *new* in the following manner. Sl. 16 of Ch. II. lays down that this work can be *studied* by all the three twice-born classes. But the present Sloka states this and some thing more, viz., that the *teaching* of this S'ástra should be done exclusively by the Bráhmaṇas.

Kulluka Explained.

1. एतच्छास्त्राध्ययनफलज्ञेन—By one who knows (विद्वत्) the merit of studying this S'ástra. [This is a paraphrase of विदुषा । The word विद्वत् generally means 'learned', but Kull. here takes it in its derivative sense, viz. one who knows (such and such things)].

2. व्याख्यानमाध्यापनोचितं प्रयत्नतः अध्ययनम्—Studying very carefully such as would make him fit to explain and teach [it to his pupils].

3. अध्ययनमात्रं तु &c.—But the mere study [of this S'ástra], viz. exclusive of explaining and teaching it, will be prescribed for क्षत्रिय and वैश्य also [later on] in the text निवेकादि-श्रमणानाम् &c. (Ch. II. 16 which see).

4. अनुवादमात्रम् &c.—Medhātithi's view is that this (i. e. the present passage) is a mere repetition. But that view is not charming ; as it would not lead us to the conclusion that this S'ástra is to be studied by all the three विभक्तः, but is *to be taught by the Bráhmaṇas only*.

5. यत्तु &c.—In explaining the passage अक्षयोरस्त्वयो वर्याः &c. (Manu, X. 1) Medh. will also say [as we do] that it refers to the study of the Veda [only]. [Kull.'s point is that the special point gained by him here (viz. that the teaching of *this S'ástra* should be monopolised by the Bráhmaṇa only) is not got by Medh. anywhere, not even in X. 1, which passage Medh. applies, as every one does, to the Veda only and not to the S'ástras in general.]

N. B. अघौयोरस्त्रयो वर्णाः &c.—the couplet runs thus :—

अघौयोरस्त्रयो वर्णाः स्वकर्मेत्या विज्ञातयः ।

प्रब्रूयुर्ब्राह्मणस्तेषां नेतराविति निश्चयः ॥ Manu, X. 1.

Translation.—Let the three twice-born castes discharging their [prescribed] duties, study [the *Veda*], but among them the Brāhmana alone should teach it, not the other two. This is the decision.

6. विद्वेषैवाध्याप्यमिति &c.—[Kull. here takes delight in criticising his predecessor in verse..]

When it is possible to find out an *injunction* (विधान) here to the effect that the teaching (of this S'āstra) is intended exclusively for the Brāhmana, it is a useless pertinacity (यद्, cf. the word आयद्) on the part of Medh. to hold that the present passage is a mere repetition (of II. 16).

Notes.

विदुषा—Kull. does not take the word here in the ordinary sense of 'learned'. See Kull. Expl. 1.

अन्येन केनचित्—Refers to अत्रिय, वैश्य, &c.

N. B. The views of Medh. and Kull. have been shortly put in the 'Argument' above. Kull.'s view has been followed by the majority of the commentators. But we are not inclined to give Kull. any credit of originality here ; for, the view propounded by him is a mere paraphrase of Govinda-rāja's language which we quote below—

ब्राह्मणस्य प्रयत्नाध्ययनाद्यौऽयम् आरम्भः । प्रयत्नवद्वेषात् अत्रियवैश्ययोरपि अत्र अध्ययनाधिकारः, तथाच—'निषेकादिस्मृत्यानाम्' इत्यादि वक्ष्यति । न तु ब्राह्मणवत् यत्रातिशयः ।...अस्मिन् च एतद्व्यतिरेकः—विज्ञातिमात्राध्ययनाधिकारः, ब्राह्मणस्य तु प्रयत्नवान् इति, शिष्येभ्यश्च ब्राह्मणेन एतत् प्रवक्तव्यम्, न अत्रियदिना इति । ब्राह्मणस्य एतच्छास्त्राधिकारार्थः अवमारम्भः, अन्यस्य अध्यापननिषेधार्थश्च । यथा अर्थवादायत्नम् अस्य श्लोकस्य कौशिकेन तत् अस्मिन्, अग्रतीति । अर्थस्य च अर्थवादले सति प्रयत्नज्ञानो विशेषः न भवति ।...यत्तु 'अघौयोरस्त्रयो वर्णाः' इत्यादि सः विद्वेषवयः अनुवादः इति व्याख्यास्यामः ।

इदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः (क) ।

मनोवाग्देहजैर्नित्यं कर्मदोषेर्न लिप्यते ॥ १०४ ॥

Prose.—इदं शास्त्रम् अधीयानः ब्राह्मणः शंसितव्रतः [सन्] मनोवाग्देहजैः कर्मदोषैः नित्यं (= कदापि) न लिप्यते ।

Bengali.—এই শাস্ত্র অধ্যয়ন করিলে ডাক্তার শাস্ত্রাঙ্ক-জড়ামূঠাওই হন, এবং তিনি মন, বাকা ও দেহজনিত কর্মদোষের দ্বারা কখনই নিষে হন না ॥ ১০৪ ॥

Import.—The study of this S'āstra is sure to operate as a check against committing unworthy acts.

English.—A Brāhmana who studies this S'āstra becomes naturally dutiful, and is never defiled by sins due to mind, speech and body (i.e. arising from thoughts, words and deeds). 104.

Kulluka.—इदं शास्त्रमिति । इदं शास्त्रं पठन् एतदीयम् अर्थं ज्ञात्वा (१) 'शंसितव्रतः' अनुष्ठितव्रतः मनोवाक्कायसंश्लेषः पापैर्न संभव्यते ॥ १०४ ॥

Kulluka Explained.

१. एतदीयम् &c.—Knowing the meaning of this (एतदीय) [S'āstra].

Notes.

अधीयानः—अधि - इङ् + आनच् । द्विती शानच्—यतः अधीयानः अतः शंसितव्रतः ।

शंसितव्रतः—शंसितम् अनुष्ठितं व्रतं येन सः । The root शंस, however, is seldom used in the sense of अनुष्ठान । Gangādhara renders शंसितव्रतः as प्रशंसितव्रतः (प्रशंसितं व्रतं यस्तु सः) ।

N.B. The two words शंसित and संश्लेष should not be confused.

नित्यम्—Here means कदापि ।

(क) संश्लेषव्रतः—A [only in the text, but not in the commentary]. This is indeed a more usual form, but here it is not supported by any of the commentators.

पुनाति पङ्क्तिं वंश्यांश्च सप्त सप्त पराऽवरान् ।

पृथिवीमपि चैवेमां कृतस्नामेकोऽपि सोऽर्हति ॥ १०५ ॥

Prose.—सः पङ्क्तिम् सप्त-सप्त पराऽवरान् वंश्यान् च पुनाति । इमां कृतस्नां पृथिवीम् अपि सः एकोऽपि अर्हति ।

Bengali.—[एहे नाइ अधावन करिजे] जाकन परङ्किगावक इन एवर उर्द्धन मष्ट पुरुष ओ अधस्तन मष्ट पुरुष पविज करेन, एवर एवन कि तिन एककहे एहे मवत्र पृथिवी आशु हहेवात्र योगा इन ॥ १०६ ॥

English.—He purifies the row [in which he takes his seat], and also seven generations, both upwards and downwards; and he, even alone, is competent to receive this whole earth [as a gift]. 105.

Kulluka.—पुनातीति । इदं शास्त्रमधीयान इत्यनुवर्तते । “अपाङ्क्त्योपहतां” (क) ‘पङ्क्तिम्’ आनुपूर्व्यां निविष्टजनसमूहं (ख) पवित्रीकरोति (१), वंशभवांश्च सप्त परान् (२)—पितृादौ, अवरांश्च (३) सप्त—पुत्रादौ । पृथिवीमपि सर्वान् सकलधर्म्यज्ञतया पावत्वेन प्रतिग्रहीतुं (ग) योग्यो भवति (४) ॥ १०५ ॥

Kulluka Explained.

१. अपाङ्क्त्योपहतां &c.—He purifies a row defiled by excommunicated persons. [The adjective (अपाङ्क्त्योपहता which is Manu's own language in III. 183) is supplied by Kull., and the expression आनुपूर्व्यां निविष्टजनसमूहम् is Kull.'s own synonym of the word पङ्क्तिम् ।]

N. B. पङ्क्ति which means ‘a row’ technically means ‘a row of persons seated in due order (आनुपूर्वी)’; and a person fit to take his seat in such a row is called पाङ्क्त्य or पाङ्क्त्येय । So Kull.'s note means—He purifies a row defiled by impious or excommunicated persons.

(क) अपाङ्क्त्योपहताम्—J, B, Bg, G; अपाङ्क्त्योपहताम्—V.

(ख) विष्टजनसमूहम्—A; उपविष्टजनसमूहम्—S.

(ग) गृहीतुम्—All except A. But we concur with A as प्रतिग्रह is the word used by almost all the commentators.

2. परान्—Upwards.
3. अवरान्—Downwards.
4. पृथिवीमपि सर्व्वां &c.—Being a deserving object (पात्र) of gift on account of his being conversant with all the Dharmas (सकलधर्मज्ञबया), he is fit to receive (प्रतिग्रहीतुम्) even the entire earth as a gift.

इदं स्वस्वयनं श्रेष्ठमिदं बुद्धिविवर्धनम् ।

इदं यशस्यं सततमिदं (क) निःश्रेयसं परम् ॥१०६॥

Prose.—इदं श्रेष्ठं स्वस्वयनम्, इदं बुद्धिविवर्धनम्, इदं सततं यशस्यम्, इदं परम् निःश्रेयसं [च भवति] ।

Bengali.—এই নাম উৎকৃষ্টে স্বভাব, ইহা বুদ্ধিবর্ধক, ইহা সতত যশস্বী এবং ইহা মোক্ষলাভের উৎকৃষ্ট উপায় । ১০৬ ।

English.—[The study of] this S'āstra is the most excellent source of welfare ; it increases intellect, always brings fame and is the best means of attaining 'supreme good'. 106.

Kulluka.—इदमिति । अभिप्रेतार्थस्य अविनाशः 'स्वस्ति' ; तस्य 'अयनं' प्रापकम् (१) । एतच्छास्त्रस्याध्ययनं स्वस्वयनम् (ख) जपहीमादिबोधकत्वाच्च श्रेष्ठं—स्वस्वयनानेरात् प्रकृतम् (२) । बुद्धिविवर्धनम्, एतच्छास्त्राभ्यासेन अग्निविधिनिषेधपरिज्ञानात् (३) (ग) । यशसे हितं 'यशस्यं', विवक्तव्या ख्यातिस्त्राभात् । 'परं' प्रकृतं निःश्रेयसं, 'निःश्रेयसस्य' (घ) मोक्षस्य उपायोपदेशकत्वात् (४) ॥ १०६ ॥

(क) All except A read आयुष्यम् for सततम् । The word आयुष्यम् is very attractive indeed, but it is not supported by Medh., Nār., Gov. and Kull., as no trace of the word is to be found in their commentaries, while all the other adjectives have been carefully explained there. Moreover, Gov. distinctly reads सततम् ।

(ख) All except Ms. A compound it with the word following.

(ग) अग्निविधिनिषेधपरिज्ञानात्—A.

(घ) निःश्रेयसस्य—Omitted in A and S. This is indeed

Kulluka Explained.

१. अभिप्रेतार्थस्य अविनाशः 'स्वप्ति' &c.—स्वप्ति means 'the absence of loss (in other words, the realisation) of desired objects ; and स्वल्पयन means 'the giver (अयन) of स्वप्ति', i.e., that by means of which स्वप्ति is attained.

२. एतच्छास्त्रस्य &c.—The study of this S'āstra is a स्वल्पयन, and this स्वल्पयन is superior to other स्वल्पयन inasmuch as it instructs on जप and होम, &c. [which are the best means of स्वल्पयन].

३. एतच्छास्त्राभ्यासेन &c.—Because the innumerable (i.e. various) injunctions and prohibitions are known by the study of this S'āstra.

४. निःश्रेयसं &c.—This S'āstra is called निःश्रेयसं inasmuch as it instructs on the means of निःश्रेयस or the highest good, viz. of मोक्ष or final emancipation.

Notes.

स्वल्पयनम्—स्वप्ति इति अव्ययम् । अयनम्—इ + लुट्—करणे । स्वप्ति इत्यस्य अयनम् = स्वल्पयनम् ।

बुद्धिविवर्धनम्—विवर्धयति इति विवर्धनम् ; वि—वृध + णिच् + लुट्—कर्त्तरि । बुद्धेः विवर्धनम् ।

निःश्रेयसम्—निश्चितं श्रेयः इति निःश्रेयसम् । समासान्तः अच् (by the rule 'अचतुर-विचतुर सुचतुर &c.') ; final emancipation. Here the word means 'the means of attaining emancipation'.

परं निःश्रेयसम्—The best means of निःश्रेयस ।

अस्मिन् धर्माः खिलेनोक्तौ गुणदोषौ च कर्मणाम् ।

चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥ १०७ ॥

Prose.—अस्मिन् [शास्त्रे] धर्मः अखिलेन उक्तः, कर्मणां गुणदोषौ च [उक्तौ], चतुर्णामपि वर्णानां शाश्वतः आचारः च एव [उक्तः] ।

consistent with the mannerism of Kull. We have, however, kept it on the ground of perspicuity.

Bengali.—ଏହି ଶାସ୍ତ୍ରେ ଧର୍ମ ମରଶାଳାକୁ ଉଦ୍ଦେଶ୍ୟ ହେଉଅଛି, ଏବଂ କର୍ମର ଗୁଣ ଓ ଦୋଷ ଏବଂ ତାଙ୍କମାନଙ୍କ ଚତୁର୍ଥାଦିର ପରମ୍ପରାଗତ ଆଚାର ବର୍ଣ୍ଣନା କରାଯାଇଅଛି ॥ ୧୦୭ ॥

English.—In this work, Dharma has been described in full, and the merits and demerits of actions as well as the perpetual customs or usages of the four castes. 107.

Kulluka.—ଅସ୍ମିନ୍ ଧର୍ମେ ଇତି । ଅସ୍ମିନ୍ ଶାସ୍ତ୍ରେ କାର୍ତ୍ତବ୍ୟୋଽଭିହିତ:—
ଇତି ଶାସ୍ତ୍ରୋପଦେଶା । କର୍ମଣାଂ "ବିହିତନିଷିଦ୍ଧାନାମ୍" ଇତି ନିଷିଦ୍ଧା (୧) ।
ବର୍ଣ୍ଣଚତୁଷ୍ଟୟସ୍ତେବ "ପୁରୁଷଧର୍ମରୂପ:" "ଆଚାର:" (୨), 'ଶାସ୍ତ୍ରତ:' ପାରମ୍ପରିୟାଗତ: (୩) ; (କ)
ଧର୍ମେଷ୍ଟିୟାଚାରସ୍ୟ ପ୍ରାଧାନ୍ୟ-ସ୍ଥାପନାୟ ପୃଥକ୍‌ନିର୍ଦ୍ଦେଶ: (୪) ॥ ୧୦୭ ॥

Kulluka Explained.

୧. କର୍ମଣାଂ &c.—'The adjective ବିହିତନିଷିଦ୍ଧାନାମ୍ is supplied by Kull. It means--'of the acts enjoined and prohibited'. ଇତି ନିଷିଦ୍ଧା is in ୧ମା — ଦ୍ଵିବଚନ, and means ଇତି ନିଷିଦ୍ଧା and ଅନିଷିଦ୍ଧା । It is a paraphrase of ଗୁଣଦୋଷୌ ।

୨. ପୁରୁଷଧର୍ମରୂପ: ଆଚାର:—ଆଚାର i.e. the conduct or customs prevalent among the individuals.

୩. ଶାସ୍ତ୍ରତ: &c.—'The word ଶାସ୍ତ୍ରତ (eternal) means 'that which is handed down by succession (ପାରମ୍ପରିୟା) i.e. from generation to generation'.

୪. ଧର୍ମେଷ୍ଟିୟାଚାରସ୍ୟ &c.=ଆଚାରସ୍ୟ ଧର୍ମେଷ୍ଟିୟାଚାରସ୍ୟ &c.—Although ଆଚାର also falls under the category of ଧର୍ମେ (cf. II. 6, 12), it has been separately mentioned here to give it some prominence.

Notes.

ଅସ୍ମିନ୍—ମୁକ୍ତ୍ୟାଦିତ୍ୟ: ଘଟିତା ।

ଆଚାର:—Usage or custom. Here, only those are meant that are neither supported nor opposed by ଯୁତି or କୃତି ।

ଶାସ୍ତ୍ରତ:—ଶାସ୍ତ୍ରତ୍ + ଅଞ୍ । For Grammar, see under I. 13.

आचारः परमो धर्मः (क) श्रुत्युक्तः स्मार्त्त एव च ।

तस्मादस्मिन् समायुक्तो(ख) नित्यं स्यादात्मवान् द्विजः ॥१०८॥

Prose.—आचारः, श्रुत्युक्तः [आचारः], स्मार्त्तः एव च [आचारः] परमः धर्मः । तस्मात् आत्मवान् द्विजः अस्मिन् नित्यं समायुक्तः स्यात् ।

Bengali.—आचार, अर्द्ध धर्म ও জ্যোত धर्म—এই তিনটি পরমধর্ম। অতএব আত্মহিতচ্ছু বিজ সেই আচারধর্মে সর্বদা যুক্তবান থাকিবেন ॥ ১০৮ ॥

English.—आचार (usage or custom) as well as practices mentioned in the Vedas and in the Smritis are the highest Dharma ; therefore, a twice-born man wishing his welfare should be ever intent on आचार । 108.

Kulluka.—प्राधान्यमेव स्पष्टयति (1)—आचारः इति । 'श्रुतः' यत्नवान् । 'आत्मवान्' आत्महितेच्छुः—सर्वस्य आत्मास्तीति आत्महितेच्छा लक्ष्यते (२) ॥ १०८ ॥

Kulluka Explained.

1. प्राधान्यम् एव &c.—The author clearly sets forth the excellence of आचार ।

2. सर्वस्य आत्मा &c.—[आत्मवान् does not mean 'one who has got an आत्मा', for every one has got it, but it means] 'one who has got 'आत्महितेच्छा' । [That is, the word आत्मन् here secondarily means आत्महितेच्छा] ।

Notes.

आचारः—Usage, custom. (See previous Sloka).

श्रुत्युक्तः—Qualifying the noun आचारः or धर्मः to be understood—Acts enjoined by श्रुति, e.g., अग्निहोत्र, ज्योतिष्टोम, &c.

(क) आचारप्रभवो धर्मः—A. This might give a good sense, but it is not supported by the other Mss. of Kull., and is distinctly opposed to almost all the commentators. Vasishttha-Smriti also distinctly reads आचारः परमो धर्मः ।

(ख) सदा युक्तः—All except A. But सदा with नित्यम् is rather redundant. Mandlik's Medh. also reads समायुक्तः ।

कार्तः—Acts enjoined by स्मृतिशास्त्र, e.g., अष्टकाशास्त्र, &c.

अस्मिन् = अस्मिन् त्रये, viz. (i) श्रौतः आचारः, (ii) कार्तः आचारः, and (iii) आचारः । Or, it may be taken to refer only to आचार proper.

आत्मवान्—आत्मन् + मनुप् । Here by लक्षणा (i.e. secondary sense) the word आत्मन् means आत्महितेच्छा ।

N. B. The present topic is on आचार proper (i.e. customs or usages handed down from generation to generation), but the author mentions here, by the way, the other two kinds of आचार also, viz., श्रौताचार and कार्त्ताचार, these last two being too important to be omitted in a discussion of परमधर्म ।

Or, the construction of the line may be as follows :—
आचारः परमो धर्मः । [यतः, शिष्टपरिग्रहीतः आचारः] श्रुत्युक्तः [एव] कार्तः एव च भवति । आचार is परमधर्म, because, though not explicitly mentioned in श्रुति and स्मृति, it may be held to have been evidently based upon them.

Some take the words श्रुत्युक्तः and कार्तः as adjectives of आचार, and leave off counting आचार proper as a distinct item ; but the expression आचारस्यैव शाश्वतः in Sl. 107 seems to refer to that आचार only which is not explicitly mentioned in श्रुति or in स्मृति, and in this sense it is evidently taken by Kull.

आचाराद्विच्छ्रुतो विप्रो न वेदफलमश्नुते ।

आचारेण तु संयुक्तः सम्पूर्णफलभाग् भवेत् ॥ १०८ ॥

Prose.—आचारात्...वेदफलं न अश्नुते.....भवेत् ।

Bengali.—आचारद्वारे द्विज वेदविहित कर्मफल प्राप्त इन ना ; किन्तु आचारसंयुक्त द्विज सम्पूर्ण फल भाग कर्नेन ॥ १०८ ॥

English.—A twice-born person fallen away from usage does not reap the fruit of the Veda ; but one following it gets the full reward. 109.

Kulluka.—आचारादिति । आचारविच्छ्रुतो विप्रो न वेदिकं फलं लभेत । आचारयुक्तः पुनः सम्पूर्णफलभाग् भवति ॥ १०८ ॥

Notes.

आचारात् &c.—Cf. 'आचारहीनं न पुनन्ति वेदाः'. आचार means custom or usage as in Sl. 107.

विद्यतः—वि - च्यु + क्त—कर्त्तरि, (गमनार्थत्वात् कर्त्तृवाच्ये क्त प्रत्ययः) ।

वेदफलम्—वैदिककर्म्मालुप्तानफलम् ।

सम्पूर्णफलभाग—सम्पूर्णफल - मञ्ज + खि + कर्त्तरि ।

एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम् ।

सर्वस्य तपसो मूलमाचारं जगद्भुः परम् ॥ ११० ॥

Prose.—मुनयः एवम् आचारतः धर्मस्य गतिं दृष्ट्वा, सर्वस्य तपसः परं मूलम् आचारं जगद्भुः ।

Bengali.—উক্ত প্রকারে অর্থাৎ আচার হইতে ধর্মের আশ্রি হয়, ইহা বুঝিয়া মুনিগণ সবস্তু ভগবন্তের প্রকৃষ্টে কারণ আচার অবলম্বন করিয়াছিলেন । ১১০ ।

English.—Having seen that the course of Dharma depends on usage, sages stuck to usage, the chief root of all penance. 110.

Kulluka.—एवमिति उक्तप्रकारेण आचारात् धर्मप्राप्तिम् नृपयो बुद्ध्वा तपसश्चान्द्रायणादिः समस्य कारणम् आचारम् "अनुष्ठेयतया" गृहीतवन्तः (1) । उत्तरत्र वक्ष्यमाणस्य आचारस्य इह स्तुतिः शास्त्रस्तुत्यर्था (2) ॥ ११० ॥

Kulluka Explained.

1. आचारम् अनुष्ठेयतया गृहीतवन्तः—[They] held that आचार should be practised by them.

2. उत्तरत्र &c.—The praise of आचार, which will be dealt with later on [in Ch II. 6, &c.] [as a pure विधि], is here to indicate [merely] the excellence of this S'āstra.

Notes.

सर्वस्य...परम्—Medh. explains this as—the sages held आचार to be the chief root of all penance. Kull.'s emplanation is slightly different. He says—the sages stuck to आचार which is the chief root of all penance.

गतिम्—प्राप्तिम् ।

(i) जगतश्च समुत्पत्तिं, (ii) संस्कारविधिमेव च ।

व्रतचर्योपचारश्च, (iii) स्नानस्य च परं विधिम् ॥ १११ ॥

दाराधिगमनश्चैव विवाहानाञ्च लक्षणम् ।

महायज्ञविधानञ्च श्राद्धकल्पञ्च शाश्वतम् ॥ ११२ ॥

(iv) वृत्तीनां लक्षणञ्चैव स्मार्तकस्य व्रतानि च ।

(v) भक्ष्याभक्ष्यञ्च शौचञ्च द्रव्याणां शुद्धिमेव च ॥ ११३ ॥

स्त्रीधर्मयोगं, (vi) तापस्यं मोक्षं सत्रासमेव च ।

(vii) रात्रश्च धर्ममखिलं, (viii) कार्याणाञ्च विनिर्णयम् ॥ ११४ ॥

साक्षिप्रश्नविधानञ्च, (ix) धर्मं स्त्रीपुंसयोरपि ।

विभागधर्मं द्यूतञ्च कण्टकानाञ्च शोधनम् ॥ ११५ ॥

वैश्यशूद्रोपचारश्च, (x) सङ्कीर्णानाञ्च सम्भवम् ।

आपद्धर्मञ्च वर्णानां, (xi) प्रायश्चित्तविधिं तथा ॥ ११६ ॥

(xii) संसारगमनश्चैव त्रिविधं कर्मसम्भवम् ।

निःश्रेयसं, कर्मणाञ्च गुणदोषपरीक्षणम् ॥ ११७ ॥

देशधर्माञ्ज्जातिधर्मान् कुलधर्माञ्च शाश्वतान् ।

पापण्डु-गण-धर्माञ्च शास्त्रेऽस्मिन्नुक्तवान् मनुः ॥ ११८ ॥

Prose.—जगतश्च समुत्पत्तिम् । संस्कारविधिमेव च, व्रतचर्योपचारं च । स्नानस्य च परं विधिं, दाराधिगमनं चैव, विवाहानां च लक्षणं, महायज्ञविधानं च, श्राद्धं श्राद्धकल्पं च । वृत्तीनां लक्षणं चैव, स्मार्तकस्य व्रतानि च । भक्ष्याभक्ष्यं च, शौचं च, द्रव्याणां शुद्धिमेव च, स्त्रीधर्मयोगम् [च] । तापस्यं, मोक्षं, सत्रासमेव च । रात्रश्च अखिलं धर्मम् । कार्याणां च विनिर्णयम्, साक्षिप्रश्नविधानं च । स्त्रीपुंसयोः धर्मम् अपि, विभागधर्मं, द्यूतं च, कण्टकानां च शोधनं, वैश्यशूद्रोपचारं च ।

সংকীর্ণাণাং সম্বলং চ, বর্ণানাম্ আপদ্ব্যম্ চ । তথা প্রায়শ্চিত্তবিধিঃ । কর্মসম্বলং
ত্রিবিধং সংসারগমনং চ এব, নিঃশ্রেয়সং, কর্মণাং গুণদোষপরীক্ষণং চ ।

[তথা] দেশধর্ম্যান্, জাতিধর্ম্যান্, শাস্ত্রতান্ কুলধর্ম্যান্ চ, পাষাণ্ড-গণধর্ম্যান্
চ—মনুঃ স্মৃতিশ্চ শাস্ত্রি উক্তবান্ ।

Bengali.—[১ম অধ্যায়ে] জগতের সমুৎপত্তি ; [২য় অধ্যায়ে] [গর্ভাধানাদি]
সংস্কারবিধি, ব্রহ্মচারীর ব্রতচর্চা, গুরুসেবা ; [৩য় অধ্যায়ে] [গুরুগৃহ হইতে প্রতিনিবৃত্তির
কালে] স্নানরূপ প্রকৃষ্টবিধান, ১১১ ।

দারাদিগমন, [অষ্টবিধ] বিবাহের লক্ষণ, পঞ্চ-ব্রহ্মবিজ্ঞের বিধান এবং চিরন্তন
জ্ঞানবিধি । ১১২ ।

[৪র্থ অঃ] [ঋত, অমৃত প্রভৃতি] জীবনোপায়ের লক্ষণ, স্নাতকের ব্রত ; [৫ম অঃ]
ভক্ষ্যভক্ষ্য, [অশৌচের পর] শুদ্ধ, এবং [জলাদি দ্বারা] জ্বরের শুদ্ধি, ১১৩ ।

জীবর্ষের নিয়ম ; [৬ষ্ঠ অঃ] বানপ্রস্থধর্ম, যোক্ষ ও সন্ন্যাস ; [৭ম অঃ] সমগ্র রাজধর্ম ;
[৮ম অঃ] ব্যবহার বিনির্গম, ১১৪ ।

সাক্ষিগণের প্রস্থবিধান ; [৯ম অঃ] স্বামী ও স্ত্রীর ধর্ম, দায়বিভাগধর্ম অর্থাৎ পৈতৃক
ধনবিভাগ, দ্যুতসম্বন্ধীয় নিয়ম, চৌরাদি কষ্টকের নিরসনোপায়, ১১৫ ।

শৈশু ও শূদ্রের অনুষ্ঠেয় ধর্ম ; [১০ম অঃ] সংকীর্ণজাতির উৎপত্তি, বর্গসমূহের আপদ্ব্যম্ ;
এবং [১১ম অঃ] প্রায়শ্চিত্তবিধি । ১১৬ ।

[১২ম অঃ] শুভাশুভকর্মকল [উত্তম, মধ্যম ও অধম ভেদে] ত্রিবিধ দেহান্তরপ্রাপ্তি,
নিঃশ্রেয়স অর্থাৎ আত্মজ্ঞান, এবং বিচিত্র ও নিষিদ্ধ কর্মের গুণ ও দোষের পরীক্ষা । ১১৭ ।

[এবং এতদতিরিক্ত] [পরম্পরাগত] চিরন্তন বেশধর্ম, জাতিধর্ম, কুলধর্ম, পাবকধর্ম
ও বণিগাদি-গণধর্ম—এই সকল বিষয় মনু এই শাস্ত্রে বর্ণনা করিয়াছেন । ১১৮ ।

English.—The origin of the world ; the rules of sacramental
rites, the vows of a Brahma-chārin and his conduct
[towards his teacher] ; and the excellent rules for the ablution
[to be observed by a pupil on his return from his preceptors
house], 111.

The taking of a wife, the definition of the [different kinds of]
marriage, the rules for the Mahā-Yajnas (or the five principal
duties) and the perpetual ordinance of funeral rites, 112.

The description of the different modes of livelihood, the vows of
a Snātaka [one who has bathed after having finished the first
stage of his life] ; lawful and forbidden food, purification [of men]
[after the period of uncleanness due to death, etc.] and also the
purification of things, 113.

The rules regarding the Dharma of women ; the duties of ascetics, final emancipation, and renouncement of the world ; the entire duty of kings ; and the decision of legal disputes, 114.

The rules for the examination of witnesses ; the duties regarding husband and wife, the law of partition of heritage, and of gambling, and also the means of removing thorns [of society] i.e. thieves, &c. 115.

The duties of Vais'yas and S'údras ; the origin of the mixed castes, and the rules of conduct for all castes in times of distress ; and the rules of expiation ; 116.

The three-fold (high, medium and low) course of transmigration arising from actions [good or bad], knowledge of the Supreme Soul and the examination of good and bad qualities of actions; 117.

[In addition to the above,] the perpetual Dharma of countries, castes and families, and the rules concerning heretics and associations or guilds ;—these has Manu described in this S'ástra. 118.

Kulluka.—इदानीं शिष्यस्य सुखप्रतिपत्तये वक्ष्यमाणार्थानुक्रमणिकामाह—
जगतश्च समुत्पत्तिमिति, पापखण्डनधर्माद्येत्यनेन (क) (1) । जगदुत्पत्तिः यथोक्ता (2) ।
ब्राह्मणस्तुतिश्च सर्गरक्षार्थत्वात् (ख) ब्राह्मणस्य, शास्त्रस्तुत्यादिकञ्च सृष्टौ एव अन्त-
र्भवति (3) ।—एतत् प्रथमाध्यायप्रमेयम् (4) ॥ संस्काराणां जातकर्मणां (5) 'विधिं'
अनुष्ठानं, ब्राह्मचारिणो व्रताचरणम्, उपचारश्च गृह्यादीनामभिवादनोपासनादि (6)—
'सर्वो हन्वो विभाषेकवद्भवति' इत्येकवद्भावः (7) ।—एतत् द्वितीयाध्यायप्रमेयम् (8) ॥
ज्ञानं—गुरुकुलान्निवर्तमानस्य संस्कारविशेषः (9), तस्य प्रकटं (10) विधानम् ॥ १११ ॥

दाराधिगमनमिति । 'दाराधिगमनं' विवाहः, तद्विशेषाणां ब्राह्मादीनाञ्च (1) लक्षणम्, महायज्ञाः पञ्च—वेष्टदेवादयः, (2), याज्ञस्य विधिः 'शाश्वतः'—प्रतिसर्गम्
अनादिप्रवाहप्रवृत्त्या (3) नित्यः (3) ।—एष तृतीयाध्यायार्थः (4) ॥ ११२ ॥

वृत्तीनामिति । 'वृत्तीनां' जीवोपायानाम् कृमादीनां (1) लक्षणं, 'जातकस्य'
गृहस्थस्य 'व्रतानि' नियमाः ।—एतच्चतुर्थाध्यायप्रमेयम् ॥ भक्ष्यं—दध्यादि,
अभक्ष्यं—लघुनादि, श्रौचं मरणादौ—'शुष्येद्विप्रो दशाह्नेन' इत्यादिनां (3) (2),
द्रव्याणां रुद्धिम् उदकादिना (3) ॥ ११३ ॥

(क) इत्यनेन for इत्यनेन—A, M, P, S, V.

(ख) सर्गरक्षार्थत्वेन—All except S. (ग) अनादिप्रवाहप्रवृत्त्या—B, G.

(घ) ब्राह्मणादिद्वैशाह्नादिना—All except A.

स्त्रीधर्मयोगमिति । स्त्रीणां 'धर्मयोगं' धर्मोपायम् ।—एतत् पाञ्चमिकम् (१) ॥
तापस्थं—तापसाय वानप्रस्थाय हितं (क)—तस्य धर्मम् (ख) (२) । मोचहेतुत्वात्
'मोच' यतिधर्मम् (३) । यतिधर्मत्वेऽपि सत्यासत्त्व पृथगुपदेशः प्राधान्यज्ञापनार्थः (४) ।
—एषः पष्ठाध्यायार्थः ॥ राशोऽभिप्रेतस्य सर्व्वः—दृष्टादृष्टार्थो धर्मः (५) ।—एषः
सप्तमाध्यायार्थः ॥ 'कार्याणाम्' ऋणादीनाम्—अधिप्रत्यर्थि-समर्पितानां (ग) (६)
'विनिर्णयः'—विचार्य्य तत्त्वनिर्णयः ॥ ११४ ॥

साक्षीति । साक्षिणाञ्च प्रश्ने यद्विधाञ्च (१) ; व्यवहाराङ्गत्वेऽपि साक्षिप्रत्यक्ष
प्रधान (घ)—निर्णयोपायत्वात् पृथङ् निर्देशः (२) ।—एतदाष्टमिकम् (३) ॥ 'स्त्रीपुंसयोः'
भार्यापत्याः "सन्निधौ असन्निधौ च" (४) धर्मानुष्ठानम्, ऋक्थभागस्य (५) च
धर्मम् । यद्यपि ऋक्थभागोऽपि कार्याणाञ्च विनिर्णयमित्यनेनैव प्राप्तः तथापि अध्याय-
भेदात् पृथङ्निर्देशः (६) । द्यूतविषयो विधिः द्यूतशब्देनोच्यते (७) । 'कण्टकानां'
चौरादीनां 'शोधनं' निरसनम् (८) ॥ ११५ ॥

वैश्यशूद्रोपचारंति । वैश्यशूद्रोपचारं स्वधर्मानुष्ठानम् ।—एतन्नवमे ॥ एवं
सङ्कीर्णानाम् अनुलोम-प्रतिलोमजातानाम् (१) उत्पत्तिम्, आपदि च जीविकोपदेशम्
आपङ्क्यम् (२) ।—एतद्विंशमे ॥ प्रायश्चित्तविधिम्—एकादशे ॥ ११६ ॥

संसारगमनमिति । 'संसारगमनम्' देहान्तरप्राप्तिरूपम्—"उत्तममध्यमाधमभेदेन"
तिविधं शुभाशुभकर्महेतुकम् (१) । 'निःश्रेयसम्' आत्मज्ञानं, सर्व्वोत्कृष्टमोक्षलक्षण-
श्रेयोहेतुत्वात् (२) । कर्मणाञ्च "विहित निविज्ञानां" (३) गुणदोषपरीक्षणम् ॥ ११७ ॥

देशधर्मानिति । प्रतिनियतदेशेऽनुष्ठेयमाना देशधर्माः (१) । ब्राह्मणादिजाति-
नियताः (क) जातिधर्माः (२) । कुलविशेषाश्रयाः कुलधर्माः (३) । वेदवाङ्मन-
समाश्रया प्रतिषिद्धव्रतचर्या 'पाषण्डम्', तदयोगात् पुरुषोऽपि पाषण्डः ; तन्निमित्ता
यं धर्माः "पाषण्डिनो विकर्मस्थान्" इत्यादयः, तेषां पृथग्धर्मानभिधानात् (४) । 'गणः'
समूहो "गणिगादीनाम्" (५) । सप्तसु श्लोकेषु 'उक्तवान्' इति क्रियापदम् (६) (च) ॥ ११८ ॥

(क) तापसवानप्रस्थाय विहितम्—A. Others read तपसे वानप्रस्थाय हितं
तस्य धर्मम्, but in this exposition the हितं will not be easily avail-
able. The reading of A seems to approach the required reading,
viz., तापसाय वानप्रस्थाय हितम् which is also the reading of Medh.

(ख) A reads तत्कर्म which is also admissible.

(ग) अधिप्रत्यर्थिसमर्पितानाम्—Bk.

(घ) विधान—B, Bk, G, M, P, V ; प्रधानम्—J, Bg ; प्रधान—A, Bh, S.

(ङ) जालिनिवताः—Omitted in A and S.

(च) सप्तसु &c.—Found only in P.

Sl. 111. Kulluka Explained.

१. इदानीं &c.—Now for the easy understanding [of this work] on the part of the pupil, [the author] gives, in order, the following list of contents commencing with जगत्प्रसूतिम् and ending with पाषण्डवर्णनम् ।

२. जगदुत्पत्तिः &c.—[The following is the subject-matter of the 1st Chapter of the work.]—The creation of the world—as has already been described.

३. ब्राह्मणस्तुतिः &c.—[N. B. It has been stated above that the theme of Ch. I is the creation of the world. But we all know that Ch. I contains also the praise of the Brāhmanas [ब्राह्मणस्तुति—Sl. 92-101), the praise of this work (शास्त्रस्तुति—Sl. 102-106), as well as the praise of आचार (Sl. 107—110). So, Kull. says that] things like ब्राह्मणस्तुति, शास्त्रस्तुति and so forth fall under the head of creation, inasmuch as the Brāhmanas [as well as this शास्त्र] contribute largely to the preservation of creation (ब्राह्मणस्य सर्गैरकार्यत्वात् &c.).

४. एतत् &c.—This is the topic (प्रमेय) of the 1st Chapter [of the work].

५. संस्काराणाम् &c.—The संस्कारs, viz., जातकर्म, &c. [For the names of संस्कारs, see under II. 16].

६. उपचारं च &c.—उपचार means salutations and services, &c., of the elders,

७. सर्वो ह्यहः &c.—The singular number [in the ह्यह compound व्रतचर्योपचारम्] is explained by the rule that 'all the ह्यह compounds may be optionally used in singular'.

८. एतत् &c.—This is the topic of Ch. II.

९. स्नानम् &c.—स्नान here refers to the particular ceremony of ablution to be performed by a student when leaving the roof of his preceptor. [See Notes on स्नातक in Sl. 113.]

१०. प्रकृष्टम्—This is the synonym of the word परम् used in the text.

Notes.

ससुत्पत्तिम्—This word and all the other द्वितीयान् words in Sl. 111-118 are objects of the verb उक्तवान् in Sl. 118.

संस्कार—सम्—क्ल + षञ्—भावे । The augment सुट् comes in by the rule 'संपर्युपेभ्यः करोती भूषणे'—The root क्ल, when preceded by सम्, परि and उप, takes the augment स when 'decoration' is meant.

व्रतचर्योपचारम्—व्रतचर्या च उपचरिष्य इति व्रतचर्योपचारम्—singular, by the परिभाषा—'सर्वो हन्तो विभाषा एकवत् भवति' ।

परम्—It does not mean 'subsequent' but प्रधानम् । Adjective of विधिम् । Medh. holds that this word has been put simply to fill up the metre.

Sl. 112. Kulluka Explained.

1. तद्विशेषाणाम् &c.—The different forms of marriage are ब्राह्म, &c. [N. B. These are—

ब्राह्मी दैवसूयैवार्थः प्राजापत्यसत्याऽसुरः ।

गान्धर्वो राजसूयैव पेशाचयाष्टमोऽधमः ॥ Manu, III. 21.]

2. महायज्ञः &c.—महायज्ञः are five, viz., वैश्वदेव, &c.

[N. B. Mahá-Yajnas are the daily यज्ञः (i. e. religious duties) to be performed by a house-holder. They are obligatory on the three twice-born classes. They are (1) ब्रह्मयज्ञ, (2) पित्रयज्ञ, (3) देवयज्ञ, (4) भूतयज्ञ and (5) नरयज्ञ ।

(1) अभ्यापनं ब्रह्मयज्ञः (1) पित्रयज्ञस्तु तर्पणम् ।

(3) होमी दैवो (4) वलिर्भौतो (5) वृषजोऽतिथिपूजनम् ॥ Manu, III. 70].

The name वैश्वदेव as given by Kull. is the देवयज्ञ mentioned in the verse quoted above. विश्वेषां (= सर्वेषां) देवानाम् अयं (यज्ञः) इति वैश्वदेवः ।

3. शाश्वतः—प्रतिसर्गम् अनादि &c.—(S'rāddhas are said to be) शाश्वत or eternal inasmuch as they occurred in every past creation and are therefore without a beginning. [N. B. According to Hindu philosophy, the cycle of creation is eternal.]

4. एषः द्वितीयाध्यायार्थः—This is the topic of Chap. III.

Notes.

शाङ्ककल्पम्—शाङ्कस्य कल्पः (विधिः), तम् ।

शाश्वतम्—Medh. holds that this qualification, which is not disputed by any body, is put here simply to fill up the metre.

Sl. 113. Kulluka Explained.

१. जीवनीपाथानाम् ऋतादीनाम् &c.—The different modes of livelihood are ऋत, &c.

[N: B. These are ऋत, अमृत, मृत, प्रमृत and सत्यामृत । They are enumerated in the following verse.

ऋतामृतार्थिं जीवेत् मृतेन प्रमृतेन वा ।

सत्यामृताख्याया वापि न श्रद्धया कदाचन ॥ Manu, IV. 4.

These are technical terms, and have thus been defined by Manu :—

ऋतमुञ्चशिलं ज्ञेयम्, अमृतं स्यादयाचितम् ।

मृतं तु याचितं भैक्षं, प्रमृतं कर्षणं हृतम् ॥ IV. 5.

सत्यामृतं तु बाण्ड्यं तेन चैवापि जीव्यते ।

सेवा श्रद्धतिराख्याता तस्याप्तौ परिवर्जयेत् ॥ IV. 6.

ऋत means उञ्च and शिल । उञ्च means 'picking isolated corn' and शिल means 'gleaning ears of corn'. सैवा or servitude is called by our S'āstra-kāras 'the livelihood of a dog'. The other lines are easy.]

2. शौच—सरणादौ &c.—Purification after the period of uncleanness due to death [of a relative] and so forth, as discussed in 'शुध्येत् विप्रो दशाहेन &c.'

N. B. The full text of 'शुध्येत् विप्रः &c.' is as follows :—

शुद्धेविप्रो दशाहेन वादशाहेन भूमिपः ।

वेशः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ Manu, V. 83.

A Brāhmana is purified in 10 days, a Kshatriya in 12 days, a Vais'ya in 15 days, and a S'ūdra in 30 days.

3. द्रव्याणां &c.—The purification of articles, viz. by water and so forth. [Some are purified by water, some by ashes,

some by acid things e.g. tamarind, &c., some by being placed in the fire, and so on. See Manu, V, Sl. 111 and the following ones.]

Notes.

स्नातकः—A Bráhmaṇa, Kṣatriya or Vais'ya, who has performed the ceremony of ablution which has to be performed on his finishing the first A's'rāma (viz., that of a Bráhma-chárin). The Snátaka corresponds to the graduate of the present day.

N. B. The Snátakas are of three classes, viz.,

(i) विद्यास्नातक [after the completion of the vedic study].

(ii) व्रतस्नातक [after the completion of the vows, viz., Sávitra, Mahá-námnika, Aupanishada, &c., (cf. Kull. under II. 165)], and

(iii) उभयस्नातक [after the completion of both (see Kull. under IV. 31)]

Sl. 114. Kulluka Explained.

1. एतत् पाश्चमिकम्—This belongs to Ch. V.

2. तापस्यम् &c.--तापस्य means that which helps a तापस, i.e., the duties of a वानप्रस्थ. [N. B. The word वानप्रस्थ in Kull. does not mean the आश्रम but an ascetic in that आश्रम.]

3. मोक्षहेतुत्वात् &c.—The word मोक्ष here stands for यतिधर्म which is here so called because it leads to मोक्ष ।

4. यतिधर्मलोपि &c.—Although सम्नास (or renouncement of the world) forms a part of यतिधर्म, yet it is separately mentioned here for the sake of prominence.

5. सर्वः—वृष्टावृष्टार्यः धर्मः—'All the धर्म's' means both kinds of धर्म, viz., वृष्टावृष्टावृष्टार्यः धर्मः and अवृष्टावृष्टार्यः धर्मः ; i.e., those pertaining to this life and those pertaining to future lives.

6. कार्याणाम् &c.—Cases viz., those of debts, &c., which are brought to the court's notice by the contending parties (अर्थिन् and प्रत्यर्थिन्) for decision.

Notes.

तापस्यम्—तापस् + अण् = तापसः । तापसस्य कर्म, i.e., तापसाय हितः कर्मः इति तापस + अच् ; by the rule 'गुणवचन-ब्राह्मणादिभ्यः कर्मणि च' ।

Sl. 115. Kulluka Explained.

1. विधानम्—Rules.
2. व्यवहाराङ्गत्वेऽपि &c.—The examination of witnesses, although a branch of litigation (व्यवहार), is here separately mentioned on account of its being the surest means of decision.
3. एतत् प्राष्टनिकम्—This belongs to Chap. VIII.
4. सन्निधौ असन्निधौ च—During the presence and during the absence [of each other].
5. ऋक्षभागस्य—Of the division of heritage.
6. यद्यपि &c.—ऋक्षभाग which is included in the heading कार्याणां च विनिर्णयम् (Ch. VIII) is here separately mentioned as it has been discussed in a separate chapter. [N. B. The discussion of ऋक्षभाग in a separate chapter is perhaps on the ground of its being of a purely civil nature].
7. द्यूतविषयो विधिः &c.—Here the word द्यूत means 'rules regarding द्यूत or gambling'.
8. शोधनं &c.—शोधन means निरसन or prevention.

Notes.

साक्षिन्—साक्षात् + इनि, निपातनात् by the rule 'साक्षात् द्रष्टरि संज्ञायाम्' ।
 कण्टकानाम्—Lit. thorns ; hence, thieves, robbers, &c., who are, so to speak, the thorns of society.

Sl. 116. Kulluka Explained.

1. संकीर्णानाम् &c.—The संकीर्ण or mixed castes are of two classes अनुलोमज and प्रतिलोमज ।—See Notes on अनुरप्रभवाणाम् in Sl. 2.

2. आपदि च &c.—आपद्वर्क्ये are the rules regarding livelihood, advised in cases of extreme circumstances.

[N. B. The term आपद्वर्क्ये includes something more than 'livelihood', e.g., studying the Veda by a Brāhmana student with a Kshatriya or a Vais'yā teacher, when a Brāhmana teacher is not available. Cf. II. 241. Kull., however, here refers to जीविका only, as आपद्वर्क्ये has reference chiefly to that.]

Notes.

आपद्वर्क्ये:—A practice not usually proper for a caste, but allowable under extreme circumstances—in times of calamity, &c. ; e.g., the partaking of prohibited food when the life is otherwise at stake. (Cf Manu, X. 105, &c.) See also II. 241.

Sl. 117. Kulluka Explained.

1. संसारगमनम् &c.—संसारगमन means transmigration, i.e. re-birth in a separate body. It may be of three kinds—high, middle or low, due to good and bad actions (in previous births).

2. निःश्रेयसम् &c.—निःश्रेयस lit. 'the highest good' here means 'the knowledge of the Supreme Soul' which is the means of, i.e. leads to, the highest good, viz. मोक्ष or final emancipation.

3. विहितनिषिद्धानाम्—Prescribed and prohibited.

Notes.

संसारगमनम्—Medh. explains it in two ways :—(i) सं - सृ + ञ् = भावे, इति संसारः = transmigration, hence the Soul (which transmigrates). संसारस्य जीवस्य (i.e. of the Soul) गमनम् । Or, (ii) संसारः = पृथिव्यादयो लोकाः—the regions, viz., Earth, &c. संसारे गमनम् इति संसारगमनम् । Kull. is not very explicit on the point.

कर्त्तव्यसम्भवं—सम्भवः = सम् - भू + ञ् - अपादानवाच्ये ; कर्त्तव्यं सम्भवः यस्य तत् । Or, सम्भवः = सम् - भू + ञ् - भावे ; कर्त्तव्यः सम्भवः यस्य तत् ।

निःश्रेयसम्—निश्चितं श्रेयः इति निःश्रेयसम् । समासान्तः अः by the rule 'अचतुर-विचतुर &c.'

Sl. 118. Kulluka Explained.

1. प्रतिनियतदेशे &c.—देशधर्म्यं are 'the rites observed (only) in particular (प्रतिनियत) countries'.

2. ब्राह्मणादिजाति &c.—जातिधर्म्यं are the 'rites observed by particular castes'.

3. कुलविशेषायथाः &c.—कुलधर्म्यं are those usages that are prevalent only in particular families.

4. वेदवाङ्मागम &c.—The performance of prohibited acts owing to one's adherence to a non-Vedic creed is called पाषण्ड । Hence, also one who commits पाषण्ड is called a पाषण्ड । पाषण्डधर्म्यं are 'the rules regarding पाषण्ड', e.g., in texts like 'पाषण्डिनो विकर्मस्थान् &c.' [This line does not set forth the धर्म्यं to be observed by a पाषण्ड, but the conduct to be observed towards a पाषण्ड । Hence, it should be admitted that the meaning of the word पाषण्डधर्म्यं here is rather peculiar. But it should not be objected to] as no other distinct धर्म्यं is found to have been prescribed for them.

N. B. The couplet पाषण्डिनो विकर्मस्थान् &c. runs as follows :—

पाषण्डिनो विकर्मस्थान् वेङ्गालवतिकाञ्छटान् ।

हेतुकान् वकटर्षीय वाङ्मात्रेणापि नाचयेत् ॥ Manu, IV. 30.

Translation.—Heretics, men who do wrong acts, men who are pretenders to virtue like cats, rogues, logicians arguing against the Veda, and those who are hypocrites like herons—these should not be honoured even with a talk.

5. गणः समूहः &c.—The word गण here means 'an association of merchants, smiths, actors &c.'

Notes.

The subjects mentioned in this Sloka do not refer to any particular chapter, but are scattered here and there all over the work.

দৈশধর্মান্, জাতিধর্মান্, কুলধর্মান্—These have been simply referred to in Manu II. 34 ; VIII. 41, 42, 46 ; &c. Only those are meant that are not opposed to the Vedas.

পাষন্ড—A heretic. He may be also called a পাষন্ডিন্। The word পাষন্ড has been derived and explained as follows :—
পাষ - ষন্ + ড (ঐশাদিকঃ প্রত্যয়ঃ)। পৃষোদরাদিত্বাৎ সাধু। 'ষন্' means to enjoy ; here 'to practise'. পাষন্ড is another form of the word. In that case the derivation is পং (পা - ১য়া, ১ বচন) ষন্ডয়তি যঃ সঃ
ইতি পা - ষন্ড + ঞ্চ।

পাশ্চাত্যে বর্ষধর্মঃ পাশ্চাদ্বেদে নিগদ্যতে।

তং ষন্ডয়ন্তি তে যস্মাৎ পাষন্ডাঙ্কেন হেতুনা॥

With the double forms পাষন্ড and পাষন্ডিন্ we may compare the double forms of ষন্ড and ষন্ডিন্—meaning 'multitude'. The Hindusthanis often erroneously pronounce 'ব' as 'ষ', c.g., the word বর্ষা as বর্ষা।

গণ-ধর্মঃ—For গণ-ধর্মঃ, see Manu VIII. 339 ; IX. 257 ; 286 ; &c.

যথৈদমুক্তবাক্যং শাস্ত্রং পুরা পৃষ্টো মনুর্ময়া।

তথৈদং যুয়মব্যব্য মন্তকাশাস্ত্রবোধত ॥ ১১৫ ॥

ইতি মানবে ধর্মশাস্ত্রো মৃগশাস্ত্রায়াং

সংহিতায়াং প্রথমোঃধ্যায়ঃ ॥ ১ ॥

Prose.—পুরা ময়া পৃষ্টঃ মনুঃ ইদং শাস্ত্রং যথা স্মৃতিবান্, যুয়ম্ অপি অব্য
মন্তকাশাস্ত্রাৎ ইদং তথা নিবোধত।

Bengali.—পূর্বে বৎকর্তৃক জিজ্ঞাসিত হইয়া মনু এই শাস্ত্র বেরূপভাবে বলিয়াছিলেন
আপনারাও অথবা আমার নিকট এই শাস্ত্র সেইরূপ অবগত হউন। ১১৫।

English.—You, too, learn to-day from me this S'ástra as was formerly narrated by Manu, asked by me. 119.

Kulluka.—यथेदमिति । पुर्वं मया पृष्टो मनुयथेदं शास्त्रमभिहितवान्, तथैव चन्वूनाऽनतिरिक्तं (१) मत्संकाशात् श्रुत इति ऋषीणां श्रद्धातिशयार्थं पुनरभिधानम् (२) ॥ ११८ ॥

इति वारिन्द-नन्दनवासीय-भट्टश्रीदिवाकरात्मज-भट्टश्रीकुल्लूक-
विरचितायां मन्वर्थसुक्तावल्यां काशिकायां मनुवृत्तौ
प्रथमोऽध्यायः (क) ॥ १ ॥

Kulluka Explained.

1. चन्वूनाऽनतिरिक्तम्—Neither more, nor less. [Bhrigu means to say that in the narration of this S'ástra to the sages present he will not omit a single point mentioned by Manu, nor will he add a single point of his own].

2. ऋषीणां &c.—[The word निबोधत is a mere repetition of the word श्रुत in Sl. 60]. This repetition is made in order to rouse the faith of the Rishis.

Notes.

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां &c.—Here ends the first chapter in the Dharma-S'ástra of Manu as decr i bed by Bhrigu. N. B. This is the author's colophon.

इति वारिन्दनन्दनवासीय &c.—This is Kull's colophon. It gives a very short account of his own self as well as of his work. The adjective काशिकायाम् (काशी + लिट्) points to the fact that the commentary was written in Kás'i (Benares). For a detailed account, see Kullúka's Preface.

(क) इति श्रीकुल्लूकभट्टकृतायां मन्वर्थसुक्तावल्यां मनुवृत्तौ प्रथमोऽध्यायः—All except A.

APPENDIX I.

An Index of Slokas in Manu, Chap. I.

THE REFERENCE IS TO SLOKAS.

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ERRATA.

Some errors that have crept into the book are noted below. It will be seen that they are mostly due to the imperfect impression of letters, mainly, इकार, उकार, ऋकार, &c., owing to defective press.

Page	1	line	16	for	शास्त्रस्य	read	शास्त्रस्य
„	4	lines	22, 23	„	is [salu-	„	is salutary like
					tary like]		
„	10	line	7	„	धम	„	धर्म
„	13	„	17	„	शलो	„	शैलो
„	15	„	9	„	अशेषतः	„	अशेषतः
„	16	„	16	„	ब्रह्मजिज्ञासा	„	ब्रह्मजिज्ञासा
„	17	„	4	„	गुणयोगः	„	गुणयोगः
„	20	„	21	„	inadvertense	„	inadvertence
„	25	„	22	„	सोऽभिधाय	„	सोऽभिधाय
„	31	„	7	„	gold	„	golden
„	35	„	25	„	दिव	„	दिवं
„	46	„	7	„	तत्पाप्करीरम्	„	तत्पाप्करीरम्
„	48	„	21	„	व्यङ्गनम्	„	व्यङ्गनम्
„	51	„	16	„	अवाप्नोति	„	अवाप्नोति
„	58	„	28	„	माध्यानाच्च	„	साध्यानाच्च
„	60	„	23	„	दुहाह	„	दुदोह
„	„	„	„	„	यज्ञसिद्धयम्	„	यज्ञसिद्धयम्
„	63	„	4	„	यत्नान्	„	शैलान्
„	64	„	5	„	क्रोधनीव	„	क्रोधनीव
„	75	„	14	„	सुतीः	„	सुती
„	77	„	18	„	स्वायम्भव	„	स्वायम्भव
„	87	„	19	„	भिक्खीः	„	चिक्खीः

Page	92	line	9	for	अपुष्पा इति	read	अपुष्पा इति :
"	95	"	5	"	गच्छगुणम्	"	गुच्छगुणम्
"	"	"	"	"	गुच्छगुणाः	"	गुच्छगुणाः
"	97	"	25	"	घोरे	"	घोरे
"	99	"	9	"	कालिन	"	कालिन
"	100	"	21	"	अचिन्त्यपराक्रम	"	अचिन्त्यपराक्रम
"	102	"	11	"	स्वकर्म्मस्थो	"	स्वकर्म्मस्था
"	105	"	2	"	सूतितः	"	सूतितः
"	109	"	19	"	कृत्वासा	"	कृत्वासी
"	112	"	19	"	सर्वम्	"	सर्वम्
"	114	"	1	"	मनवाऽपरे	"	मनवोऽपरे
"	115	"	7	"	चाक्षुषश्च	"	चाक्षुषश्च
"	115	"	15	"	नामत	"	नामतो
"	125	"	5	"	तद्दिभागं	"	तद्दिभागं
"	137	"	18	"	आकाशात्	"	आकाशात्
"	144	"	5	"	युग	"	युगे
"	152	"	11	"	कृतयुग	"	कृतयुगे
"	153	"	27	"	सर्वस्यास्य	"	सर्वस्यास्य
"	"	"	"	"	सर्गस्य	"	सर्गस्य
"	"	"	"	"	महाद्युतिः	"	महाद्युतिः
"	159	"	4	"	स्वयम्भवा	"	स्वयम्भवा
"	163	"	8	"	वि	"	कि
"	170	"	18	"	जना	"	जनाः
"	180	"	7	"	शास्त्रप्रशंसा	"	शास्त्रप्रशंसाः

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